The Universalist Leader

Boston and Chicago

March 14, 1925

Berkeley, California

Frank A. Dewick, of Boston

Director of Publicity Department
National Laymen's Committee

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

ditor

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THE UNIVERSALIST LEADER is publis e l every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorize l on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

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176 NEWBURY STREET, BOSTON

Tel. Back Bay 4036

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THE Universalist Leader

Two Dollars a Year | 107th Year | New Series | Vol. XXVIII | No. 11

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

DR. SHUTTER FOLLOWS UP

WHEN Dr. Shutter gets back of a project with all of his energy and ability, that project is apt to move. Especially is his influence commanding throughout the Northwest. Through the new Service Fund, the Board of Trustees recently put in his hands a tool for service which he seized at once and began to use effectively. It was the little $1,000 gift of the Board of Trustees from the Service Fund for a chapel at Fort Snelling which has set an example to all the churches and to citizens generally in Minneapolis and St. Paul.

In the *Minneapolis Journal* for Feb. 14 an appeal by Dr. Shutter is printed in full at the head of the page carrying Sunday church notices, and then taken out, "boxed" and printed a second time in a more prominent place in the paper.

Dr. Shutter tells the story of conditions at Fort Snelling—a population of 2,000 with no church whatever, an additional population of from 1,200 to 2,000 in the summer during the period of the reserve officers training camp. "There are no better schools for citizenship," he says, "than these training camps, but the principles of religion must enter into the highest citizenship. Here is a situation that calls for serious attention, yet but few seem interested. We multiply churches where they are not needed. We crowd them into small communities. We build missions in the ends of the earth; but the opportunity at our doors does not appeal to us. Why? Is it because such a house of worship must be undenominational? Is it because it is something for the soldier? Is it because we think it the business of the Government or of the War Department? Whatever the reasons, there are the conditions."

He then tells how hopeless it is to appeal to the Government, which has not yet caught up with its program of housing the soldiers, how the responsibility is that of the "Twin Cities," what Arthur Nash said about it at the great Laymen's Banquet in New York, how the new fund was organized and $1,000 given through the Federal Council of the Churches of Christ in America to start this movement.

"This was done," Dr. Shutter added, "the very next day after the banquet, and a check for $1,000, from the Trustees of the Universalist General Convention, was sent to me to hand to Dr. Blyth. The check was promptly and gladly delivered, and goes far to form the basis of a chapel fund. It is a matter for the members and friends of all the churches. Such a meeting place can not be sectarian. It must be administered without partiality or favoritism. And this will be done. There was a time when we felt that we would do anything for the soldier. Let us now give him—in our own Fort Snelling—a place of worship."

We have admiration for the minister who follows up. We have praise for gifts which act as stimulants instead of soporifics.

* *

PARTNERS OF OWEN D. YOUNG

OWEN D. YOUNG has invited all Americans to be his partners in the business of establishing the Walter Hines Page School of International Relations at Johns Hopkins University. He likewise has invited everybody to be a stockholder in the project, adding that the list of stockholders or subscribers will be presented to the President of the United States to be filed forever in the archives of the State Department. He wants $1,000,000.

There are organizations many, and plans many, to make peace on earth.

Here is one plan with an ideal no more ambitious than to discover and teach the facts involved in the matter. "Facts," said Mr. Young, "are our scarcest raw material."

And there are many kinds of facts to be gathered and studied—economic, biological, geographical, historical, psychological, more than most of us have dreamed.

It is a great thing to get far enough along to know that facts are needed. It is a greater thing to start organizing the machinery of research and instruction to assemble and spread the facts. It will be the greatest thing of all when the facts, the inescapable, the inexorable facts, convince us and compel us to become sane men on this subject of war and peace.

We Universalist people ought to have some part in this thing. It is a Universalist kind of thing, and it is promoted by a great Universalist layman.

And it is sane, sensible and compelling enough to stand on its merits no matter who promotes it.

Walter Hines Page gave his life in the war as truly as if he had been shot down by a machine gun.

Johns Hopkins University is one of our great centers of learning.

The plan for a school of International Relations in memory of Page at Johns Hopkins is a stroke of genius.

Men have just given three million dollars to found a school for the study and treatment of the eye at Johns Hopkins, in honor of Dr. Wilmer. It was announced the day Mr. Young spoke.

This project of Mr. Young's means something bigger than the Wilmer School. It means eyes for the nation, eyes trained to "see things clearly and see them whole." When we see there will be an end of war.

* *

EPISCOPALIANS IN WASHINGTON

WHILE the great Cathedral of St. John the Divine is making its especial appeal to the Diocese of New York, the Cathedral at Washington is appealing for funds to the entire country. The Bishop of Washington, Dr. Freeman, has just returned from a Western trip during which he organized branches of the National Cathedral Association in St. Louis, Kansas City and Denver, and started the organization of similar branches in all important cities on the Pacific Coast.

All of the various dioceses and parishes of the Episcopal Church emphasize the fact that Washington as the National Capital belongs to them as much as their own parishes. The new cathedral of the Episcopalians in Washington is being built as the result of a movement country-wide.

* *

DR. FOSDICK'S FAREWELL

THE *New York Times*, on March 2, printed Dr. Fosdick's farewell sermon *in full* and commented editorially upon it as follows:

The farewell sermon of Dr. Fosdick, printed in full in this morning's *Times*, has little of the personal in it. Despite the unanimous expression of desire on the part of the First Presbyterian Church, of which he has been the associate minister for more than five years, that he should remain in or return to that office, and despite the expectation which that wish encouraged in many, he stated frankly that he could not share it. To him this sermon was his last in any official relationship with that church. This means that he does not expect the General Assembly of the Presbyterian Church to take action that will permit the renewal of such a relationship. Aside from this, a word of deep affection for the membership of the First Presbyterian Church and a word of gratitude to those who in criticising him had erected a sounding board back of him that has increased the reach of his voice, his sermon was about the cause to which this particular church was dedicated in the "spacious days" immediately following the war.

The experiment was begun in a downtown district of making a church that would minister in the highest and fullest way to the community and be a common house of prayer. This experiment has not failed. It has succeeded beyond the dreams of those who started it. It has furnished an illustration of what can be done through interdenominational co-operation. An ecclesiastical decree from afar, in practically closing the doors against Dr. Fosdick, has ended that most promising form of co-operation, which aimed at what Dr. Fosdick called an "inclusive church." In this church not only has tolerance been preached; it has been practised. The "verities" have been interpreted in modern terms and with the light of science, and the teachings of the Founder of Christianity have had courageous and discerning application to social conditions of to-day.

And there is assurance that the standard which has been raised will not be hauled down even if Dr. Fosdick does not return. The Presbyterian Church at large has, however, lost a great opportunity of human appeal and service in frowning upon this experiment, for the things for which it stood are the far-off goal toward which modern thought in its highest and most enlightened aspiration is moving. Dr. Fosdick need not be concerned as to himself. He will find a platform and a pulpit wherever he goes. Even the church of John Calvin, who was once looked upon as an arch heretic, has welcomed him. It is the great ecclesiastical body which has discountenanced this effort toward interdenominational working together as a company with a common purpose that needs to be concerned for itself. Dr. Fosdick has said farewell to the First Presbyterian Church, but neither he nor the church he served has said farewell to the cause for which he and its membership stood together.

* *

KEEP SILENCE BEFORE HIM

NOT long ago, the city of Besancon, France, dedicated a monument to fifteen hundred men killed in the Great War. But instead of having orations, and music, the ceremonies were conducted in silence. Cafes, shops and cinemas were closed. Business stopped. "At two o'clock in the afternoon, the population of the city filed before the monument in silence, placing flowers upon the altar."

This incident illustrates the increasing use of silence in religious and semi-religious exercises. By silence we mean cessation of speech and noise, not cessation of sound. The singing of the teakettle, the tick of the old clock, the crackling of the fire, may emphasize the silence of a room. The falling of water, the breeze in the tree tops, the call of some animal or the singing of a bird, may deepen the sense of the silence of the woods. The distant whistle of a locomotive, as it dies away, may make more profound the silence of a mountain top at night. And a cough, a footstep, the rustling of a garment, a wagon passing on a country road, may make one understand better the silence of a Quaker meeting when no one feels moved to speak.

It is of this cessation of speech and discordant noise that we wish to write. For we are convinced that as churches and as individuals we do not realize that it is an effective avenue to communion and therefore to power.

"Where opinions differ," says Violet Hodgkins, "silence unites. Thought is and must be dividing. Unity can never come on the intellectual plane. Bishop Creighton's pithy saying is true, 'My beloved nonconformist brethren, we differ nowhere except in opinion.' Nothing but silence can heal the wounds made by disputations in the region of the Unseen."*

The same author quotes Caroline Stephen, who tells how she had been passing through a long period of inward questioning as to the fundamental truths of religion, and how "her doubts were stirred into redoubled activity by the dogmatic statements and assumptions" with which the liturgy of her Church abounds, how the hour of public worship became an hour of renewed conflict, until she found a Quaker meeting where "people were content to sit down together without words," and "where each might feel after and draw near to the Divine Presence, unhindered at least, if not helped, by any human utter-

*"Silent Worship the Way of Wonder," L. Violet Hodgkins.

ance." As far back as we have any record, long before there were any Quakers, devout souls have found religious help in silence, both the silence of a gathering and the silence of solitude.

To-day in the Church of England increasing provision is being made for services of silence. The most liturgical of all churches, with one exception, recognizes the need of the soul for worship without any form or ceremony or speech.

One can say these things without disparagement of noble and illuminating speech. Both have their place in worship. Only it seems to us that silence has not been given its true place.

Any attempt, however, to bring silence back into the public worship of our own churches, will have to be made with far more taste and discrimination than are necessary even in the use of public speech. We are not trained to silence. Some of us have little taste for it. We have no provision in our public worship for the expression of the messages devout worshipers may receive in silence.

The Friends talk about the wrong kind of silence, "petrified meetings," "fossilized meetings." Such dangers exist. There is the silence of apathy, of sleepiness, of concentration on mundane affairs, from which no religious impulse can spring. There can be little doubt, however, that more quietness, meditation, and silence in worship would do us all good and do society good.

Perhaps some genius may find a way to use silence without too radical a departure from the old forms of worship in which we still find strength and comfort.

Perhaps some day all of us may understand that passage in Habukkuk where the prophet says, "The Lord is in his holy temple; let all the earth keep silence before him."

This much is sure. To make a moving, uplifting, peace-giving silence in a congregation requires much more co-operation than any other part of worship.

* *

ARE OTHERS BECOMING MIGHTIER PREACHERS OF UNIVERSALISM?

LOVE never fails." "God never fails." "For thine is the kingdom and the power and the glory, forever and ever." Not a Universalist in church membership but an Anglican used these texts recently at a service which we attended. He was Canon F. W. Dwelly of Liverpool Cathedral, at Trinity Church, Boston, Feb. 22.

No more powerful sermon was ever delivered even in that historic pulpit. It swayed and moved a vast congregation. It called on men to trust their best thoughts, their highest ideals, individually, socially, nationally, internationally. Always the preacher came back with a mighty certainty to a God who is love, who never has failed and never can fail, to whom belongs the kingdom and the power and the glory forever. His agents are men. One of the greatest of these was Washington, who was right where the government of England was wrong, to whom God gave power to unite men as diverse in their views as Hamilton and Jefferson in the service of their country. We can trust and follow those servants of God whose thought reaches the farthest, who dare and attempt the most, for it can't fail. God never fails. His is the kingdom and the power.

Over and over again we reiterate for the benefit of down-hearted, discouraged Universalists: God has infinite resources. We have innumerable allies. God never fails. With Him we can not fail.

To answer the question, What is the use of it all? we ask another:

Is there anything which the world needs so much to-day as the preaching and teaching that love never fails, that God never fails, and His is the kingdom and the power and the glory forever?

Are we organized for anything else but this?

Are we going to let others strike a higher note of faith and confidence than we?

* *

KEEP THE BALL ROLLING

THE World Court "ball" is rolling on. It is getting more and more difficult for the little minority of Senators in opposition to stop it. That is the play now—block it or delay it. "Don't let it come up in the new short special session of the Senate." The well informed Washington correspondents are sending out stories to the effect that "the churches of the United States are bringing great pressure to bear for immediate action." The status of the matter ought to show people whether church action counts. It ought to arouse every church member who has not written or telegraphed his Senators to do so at once.

The House of Representatives, just before March 4, by a vote of 301 to twenty-eight, went on record for the Court. Representative Burton answered contentions that under the Constitution only the Senate has a right to participate in foreign affairs by citing many instances where the House had exercised its undoubted right to take part. The terms of House members expire in two years instead of six, making that body far more sensitive to the expression of public sentiment than the Senate. The House rules do not permit "a little group of arrogant and wilful men to block the expressed will of the country." We are confident that the Senate will yield. Every ounce of pressure we can bring to bear will help.

The following are the resolutions which the House adopted by such an overwhelming vote:

> *Whereas*, a World Court, known as the Permanent Court of International Justice, has been established and is now functioning at The Hague: and
>
> *Whereas*, the traditional policy of the United States has earnestly favored the avoidance of war and the settlement of international controversies by arbitration or judicial processes; and
>
> *Whereas*, this court in its organization and probable development promises a new order in which controversies between nations will be settled in an orderly way according to principles of right and justice: Therefore be it
>
> *Resolved*, that the House of Representatives desires to express its cordial approval of the said Court and an earnest desire that the United States give early adherence to the protocol establishing the same with the reservations recommended by President Harding and President Coolidge.
>
> *Resolved*, further, that the House expresses its readiness to participate in the enactment of such legislation as will necessarily follow such approval.

Our Responsibility

E. A. Merriam *

OUR civilization of to-day is the outgrowth of many thousands of years. Our knowledge of ancient peoples extends backward for nearly ten thousand years. But we have only recently come to realize that there was a civilization so long ago. Our historical records have previously taken us back only about three thousand years, but with the excavations in Egypt and elsewhere we now know that there were civilized races eight thousand or more years before Christ and that they attained a high state of culture.

The Arabian and Egyptian peoples can trace their history back many centuries before Bible times. The Egyptians attained a degree of culture that compares favorably with our development of fifty years ago. In some respects the Egyptians are said to have resembled the American people. They occupied a territory in the valley of the great River Nile that extended hundreds of miles. As the population increased in density it was necessary to farm more intensively. They established drainage and irrigation systems that would compare favorably with those of modern times. They were in many respects a fastidious people, particular in the matter of cleanliness of person and dwelling. There were public bath houses, and their homes were provided with facilities that would not be deemed crude even in this modern age. They were also particular in their dress. Unlike most ancient people, who lived in huts and caves, they had homes that were quite comfortable, established villages and cities, and maintained an established and orderly government.

I should perhaps at the beginning have mentioned the famous Egyptian Pyramids that they built. Thousands of people were employed for years in the building of one of these pyramids, and the engineering problems to be met and overcome were equal in magnitude to many of the great engineering feats of modern times. These pyramids were built by successive rulers and each strove to outdo the other.

They believed in a hereafter, and established tombs that were like rooms in palaces. It was supposed that the departed souls would need food, clothing and utensils to take to their future homes. All these and many riches were buried with the rulers, and others who could afford such luxuries. They had a knowledge of pottery; they understood the process of making dyes that we in modern times have never been able to reproduce. The preservation of mummies is well known, although our great scientists have never been able to solve this secret.

Although we find this race so far along in civilization and in some ways that I have mentioned even ahead of modern times, yet they lacked moral and ethical teaching such as Confucius gave to China and such as Christ gave to the civilization of to-day. Out of this very ancient civilization the only race which endured throughout the ages was the Chinese race, whose high moral and ethical teachings, similar to those of Christ, were given them by Confucius.

We are all familiar with the early Greek and Roman civilization. Both attained to a very high degree of culture. We have records of many eminent men of great learning, successful architects, sculptors, and painters, but their civilization did not endure. They all reverted to a semi-civilized state. The moral and ethical teachings of Confucius that kept Chinese culture alive were lacking in their life.

Our early ancestors were no more civilized than the American Indians of Columbus' time. The tribes of ancient Britain lived in the rudest huts and caves. Like most savage people, they had a certain form of worship; some of the tribes even sacrificed human lives in their religious ceremonies. How many centuries the early Britons lived in this manner we have no record.

It is, of course, a historical fact that during the period of Rome's greatest power the disciples of Jesus brought his teachings to Rome. But there were only a few who were converted, and these few were persecuted and all their meetings were held in secret. There were at this time catacombs, or underground burying places, and these were often the meeting places of the early Christians. However, the devotion and earnestness of those who embraced Christianity gradually gained power and numbers, so that when the Roman armies penetrated Britain there were Christians among them who stayed among the Britons and taught them the message of Christ. These early Christians believed in the brotherhood of man, in the Golden Rule, in love for one another. Miracles were performed. Savages became gentle. It was from this beginning that our modern civilization gradually developed.

It is a well known fact that in so far as the people of Europe and America accepted the teachings of Jesus and held to his ideals, they have advanced in everything materially as well as morally. It is only a comparatively short time as the world goes that these miracles of civilization have come about. Outside of those who accepted the teachings of Christ, civilization to-day stands about where it did 100 years ago. It is only necessary to look at the present state of progress of India and the countries in Africa and Asia to realize the truth of this statement.

At the present time many people question the value of the work of the missionaries in foreign countries. Everywhere they have penetrated they have brought enlightenment, and spread the high ideals and ethics of Christ.

It follows from the brief summary I have made in the growth and development of civilization down through centuries that material things and pleasures have not been enough to preserve a race from extinction. Greek civilization disappeared, Rome fell, the Dark Ages followed. But a handful of Christians

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*E. A. Merriam, former head of the E. A. Merriam Publishing Company, now head of the Library Book House, is president of the Second Universalist Church of Springfield, Mass. This is an address delivered at the Layman's Day Service of his church, March 1.

kept alive the spirit of Christ. His ideals have made possible the present civilization which exceeds by far anything of former ages. We have seen, however, during the past few years the strife of wars, passions, jealousy and hate. It has seemed to many that the most advanced races were losing the spirit of love and ideals of Christ. This has given some of the greatest minds of the present day much concern as to the continuance of our present-day civilization. The only power that can preserve our civilization is to renew our faith in the ideals of Christ and the brotherhood of man.

We can not bring about our salvation by government alone, no matter how just it may be.

The indifference at the present time to the support of the churches of our country and to the moral things of life constitutes our greatest menace. If we would do away with wars and hates, strikes and walk-outs, and all things that are hateful to mankind, there must be more thought of the Golden Rule and of the high ideals of Christ.

Most of us are too much occupied in getting a living and in the ordinary every-day affairs of life to put much thought into questions of morality and religion. But these matters have been of much concern to our great men and women. Their love for their country and the knowledge that without the influences of our churches we must inevitably lose in the struggle for a better and higher civilization, have led men down through the generations to advocate justice and right—we see it in messages from Washington to Coolidge. We can not soon forget the mighty efforts made by Theodore Roosevelt to further these ends.

Mr. Colcord, our pastor, has asked me during this men's service to speak to you to-day of the Five Year Program of our denomination. I have previously spoken at church services and at parish meetings of the plan decided on.

First in importance is the raising of a fund, the income from which shall be used to carry on the work of our Church, or, in other words, the teachings and ideals of Christ. It is well known that suitable edifices must be maintained if we are to attract the interest of the communities that we serve. This fund will be used to this end and to assist weaker churches that need help.

Second, there is perhaps no place in the country where so many men of so many minds gather as in the city of Washington. The Universalist Church needs a home in this city, the Capital of our nation. A portion of this fund will be allotted to help to this end.

Third. There is a growing belief in pensions in all professions and in all lines of endeavor. It is desired to establish a fund for the benefit of Universalist ministers when they have reached the age of retirement. A portion of this fund will be assigned for this purpose.

Fourth. We have one of the most progressive missions in Japan of any denomination, considering the money that has been expended for this purpose. Shall our Japanese Mission extend its services? Shall we support the people who have gone to Japan to carry on this work? A portion of this fund is to be used for this purpose also.

We may not be able to pledge a great amount of money for the purposes for which this Five Year Program has been started, but we can give to it our sympathy and support as far as we are able. We should take pride in doing our part. It must be evident that a church, no more than any other enterprise or business, no more than the schools, can carry on without adequate support, both financially and from the faithful attendance of its members and friends. There are many times in the lives of individuals when they need the support that the church alone can give, both in sickness and health. Our pastor and we ourselves would be criticised if we did not lend support in time of trouble.

Our Five Year Program is designed to strengthen each individual church in our denomination, that it may adequately carry on the work which you and I realize to be so necessary.

All Christian churches have the same end in view, to extend the teachings and spirit of Christ, and who can deny, in view of the past, that it is the duty of every man and woman of intelligence to realize that he has a part in helping to maintain our civilization by furthering the teachings of Christ?

What we have to do here may seem a small part of this program, and a small part in the very great part of maintaining Christianity and the progress of the human race, but we are one of the units and if we fail we will weaken the whole chain in one of its links.

I wish to conclude by reading to you the words of an advertisement which appeared in one of our city papers, the *Springfield Republican*, for Saturday, Feb. 28, ushering in the "March-to-Church in March" campaign in which all Springfield, Catholic, Protestant and Jewish, enters this month. These words express exactly my thought and hope:

I Go to Church

To worship God. I believe with Daniel Webster that no greater thought can occupy the mind than one's sense of responsibility to God.

To profess my belief in what Christ teaches, to be instructed in what he enjoins, to cherish his spirit, to be advised of my imperfections, and to be impressed with the value of truth, purity, sound morals and right aims.

To pray. I believe with Carlyle that "prayer is and remains the deepest impulse of man." We never do things in life without stated times. I go to church at stated times because the church is the House of Prayer.

To show my interest as a citizen of Springfield in the city's good name, which is better upheld, and more vitally promoted, by the Church than by any other means. I would not want to live where there are no Churches. Then it is my duty to support the Church, on the ground of good citizenship and good will, alone.

I Have Other Reasons. I go to Church

Because there can be no religion without an institution, and the Church is the institution that makes religion possible for the world.

Because the Church has always stood for human welfare, and its main business is still to foster human welfare in this world and the next.

Because it is impossible to get the results of Christian character outside the Church, except as those results are the influence from others who have received their training in the Church.

Because the Church is a college of morals, and without morals our civilization would be destroyed.

Because the Church stands for one-day's-rest-in-seven, which is an essential to the well-being of society as to religion.

Because the Church is made up of human beings with imperfections, faults and sins, subject to mistakes, shortcomings and the treachery of the heartless, and therefore should have the best I can give.

Because the Church has awakened to the new spirit of a new age and is advancing by leaps and bounds. Its call is to the front, and I am going.

Our Prayers Together

Florence H. Perin

DO we not all have a favorite page in a magazine to which we turn first on the day when it arrives? There is a page in *Current Opinion* entitled "Listening In" which each month is especially interesting to me. Are there not many who turn with anticipation first of all to this precious page, "Our Prayers Together," in our own beloved *Leader?* I have been one of that number, and it seems to me a sacred privilege to be permitted for a time to seek for the quotations and prayers that so many will read and, more than that, will *feel* and *pray* together. We never lose our sense of God, but it is good to spend a little time each day in a more definite nearness to Him, when we may "listen in" with greater confidence. Let us "tune in," until our consciousness is so flooded with a realization of God within us that, no matter how difficult life's problems have seemed before, we shall face them with courage and feel only strength and peace. So may this page bless all of us!

Saturday, March 21

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty and for the rights of mankind. Unless the people believe in these principles, they can not believe in our government.

Calvin Coolidge.

Thine, O God, is the kingdom. And blessed is the nation whose God is the Lord. We believe that Thy hand has been in the founding and the fortunes of this land. We do homage to it for its ideals, its principles, its glorious company of apostles of truth. We love and cherish it as our home and our shrine; but we hallow it, we stand in awe of it as the scene of Thy special activity, the instrument of Thy holy purposes. May its vision not pass. *Amen.*

C. Ellwood Nash.

Sunday, March 22

Will winter never be over?
  Will the dark days never go?
Must the buttercup and the clover
  Be always hid under the snow?

Ah, lend me your little ear, love!
  Hark, 'tis a beautiful thing;
The weariest month of the year, love,
  Is shortest and nearest the spring!

Mrs. Whitney.

Father, help us to wait, and while we wait to be cheerful and patient. Again and again the night has come and found us in some valley of despair. May our hearts be so full of the consciousness of Thy presence that, no matter how black the clouds, we can see the rainbow beyond. *Amen.*

Monday, March 23

I sit in the center of myself
And weave busy thoughts,
Like a black spider making her web.
I am so intent on my own spinning
I can see nothing but the whirling of my own mind.
If I could stop a moment and be still,
I might take note of the gleaming dew-drops
God hangs all over the gossamer of thought,
His tremendous periods;
I might see also the tapestry of other spiders
Lying in gauzy freshness
Everywhere on the grass of imagination.
If I could get straight away
From the center of my own weaving
And kneel down,
I might indeed perceive God Himself.
But the little shuttles of thought
Fly so fast, so fast,
I am deafened by their whir,
Entangled in my own web,
And choked by the ephemera of self.

Jane Steger.

Our Father, we are so busy and so perplexed in trying to solve life's problems that we do not take time to look beyond our own lives. Help us to-day to be forgetful of ourselves and thoughtful of others, and in love's service we know that we shall see Thy face. *Amen.*

Tuesday, March 24

God is with me every hour in light and darkness. His infinite love abounds as tender as that of a mother. Like a child in pain I cry out to my Father. He answers, "Here, my child, I love you evermore." So comes peace.

George L. Perin.

Bring us home to Thee, each of us, all of us, from any height or depth, at any time, with or without anything or all things; only bring us, our very selves, all ourselves, to Thine own Presence, which is our home; bring us home one to another, all home to Thee, by him who is our Way and our Door.

Christina Rossetti.

Wednesday, March 25

Let all who are sad take heart again—
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety, for He is nigh.
Can it be trouble which he doth share,
Oh, rest in peace, for the Lord *does* care.

A. N. K.

Down through the centuries, like a thread of

gold, our Father, runs Thy love. Through shadows and sunshine, we feel full assurance of Thy loving care. We know that we shall have strength to meet the difficulties of life, for underneath are the Everlasting Arms. *Amen.*

Thursday, March 26

I'd laugh to-day—to-day is brief;
I would not wait for anything;
I'd use to-day that can not last,
Be glad to-day and sing.

Rossetti.

If the morning sun rise clear, help us, O Father, that we may have eyes to see. If the song of the birds be on the air, grant us, we pray Thee, ears to hear. If the quickening breeze sweep the fields, open the windows of our hearts to its breath. May we hear Thy voice speaking in our souls of the joy of life. *Amen.*

Kenneth E. Evans.

Friday, March 27

The crowning fortune of a man is to be born to some pursuit which finds him in employment and happiness, whether it be to make baskets, or broadswords, or canals, or statues, or songs.

Emerson.

Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank Thee, Lord!

John Oxenham.

III The Hopefulness of Scientists

Daniel Evans

AN English scientist, who has a keen interest in the esthetic and human aspects of science as well as in its technical side, and who writes with a touch of literary distinction, has in his book, "Aspects of Science," remarked on the striking contrast of temper between men of letters and men of science with respect to their orientation towards the future of the race. Thus he writes: "One sometimes has the feeling that it is only in science, nowadays, that one still meets with the spirit of adventure, the sense of boundless and glorious possibilities, with an exultant hope. Our poets and men of letters generally are extraordinarily tame and disillusioned creatures compared with our romantic and daring men of science." And he goes on to say that it is refreshing to turn from the lamentations of our literary men to books by mathematicians, physicists, and biologists.

We must confess that a change has come over the minds of many men in recent years. There are many persons besides men of letters who are more hesitant and doubtful about the claim to or the alleged fact of human progress. They are not so sure as they once were. They are more cautious in their statements. They find it hard to be as enthusiastic about the future of the race as they once were. There are others who are very much discouraged. They have lost heart because they hoped for better things; they expected greater advance of their causes, their country and their church. And there are still others who have little or no hope for the betterment of the world. The world is bad now, and growing worse, and there is no hope whatever of its improvement. Strange enough, some of these persons make this hopelessness the cardinal principle of their religious outlook on the world. The eschatologists of the past and the fundamentalists of the present have no hope for the present order. No attempt should be made to better the world. It is all useless. The worse the world, the more imminent its destruction and the coming of the Christ in power.

The philosophical pessimists are more consistent and thorough-going in their attitude. The world in their view is not only bad, and will grow worse, but there is no power in it, nor beyond nor above it, to make it better. The poets and men of letters have many companions in their discouragement.

Now in contrast to these attitudes towards the world and its future course, with the varying and increasing hopelessness, the scientists are, as Sullivan declares, very hopeful. They have the spirit of adventure and daring. They live on the tiptoe of expectancy. They anticipate glorious developments. Here indeed is a significant contrast in temper of mind. It is worth inquiring into to learn if possible its meaning and value for us.

This hopefulness of the scientists appears to be well grounded. It is based on the amazing progress science has made in modern times. With the ushering in of the modern era there came a new attitude toward, and a more critical study of, nature, and the outstanding discoveries and revolutions in men's thought of the world have resulted. And while the purpose was primarily theoretical, and the spirit disinterested, yet the discoveries were turned to practical use for man and his interests. Modern civilization with its amazing achievements is the justification of the hopefulness of the scientists.

This hopefulness is also based on the conviction of the indescribable potentialities of the objects and forces with which science deals. It does not have to do with dead, inert matter, nor with a mechanism that is running down, nor with sources of energy nearing exhaustion. The scientists know that the world is dynamic. It thrills with energy. It is one vast reservoir of power. Its resources are inexhaustible. There are unlimited possibilities in all directions. In no direction do they feel they have touched more than the surface, or the edge, of things nor tapped as yet much of the inner resources of the world. Unimaginable figures are used to suggest the resources of energy for human weal in the coming ages.

Moreover, the scientists base their hope of greater things on their continual improvement of the technique of science. It is the progressive improvement in technique that has made possible the advance of science in all its branches. The growth of the labora-

tories has been marvelous. Once one great scientist set up his scientific apparatus in the kitchen of his home, now the great scientist does his work in laboratories that are themselves amongst the greatest achievements of science. And the improvement in methods of work, in setting the experiment, and in working out the problem has shown equal advance. It is this new technique of the scientists that has made possible this great progress, and holds out the hope of still greater achievements. The scientists therefore are very hopeful about the release of greater energy, the utilization of new sources of light and heat, the control of the hereditary transmission of life, the improvement of health, the prolongation of life, the adaptation of the environment, the increase of the comforts and conveniences of life, and the happiness of humanity.

It is good to hear these scientists speak, whether in private, or in public, and to read their books. They are a hopeful lot. We can not but note this fact, and we are led to wonder why the rest of us are not as hopeful as they. Are there any reasons why we should not be as hopeful as they? Is there any justification for this feeling of discouragement upon the part of most of us, to say nothing about the despair and pessimism of the fundamentalists and pessimists? Is it just a mood without any reason for it, a feeling without any objective basis?

It is only fair to take into consideration certain facts when we contrast the hopefulness of the scientists with the discouragement of the poets, the men of letters, and the rest of us.

The first fact is that the human race has not made as much progress in the other values of life as in science. It has taken an immense amount of time for the race to advance as far as it has. It has suffered many set-backs. Its way has been devious enough, and now and again it has barely escaped with its life. Science has made its immense progress in a short time. It is flushed with its success. Whatever progress the race has made in the other interests of life it has won with greater difficulty; it has required more thought and patience; and it has been held on more precarious conditions. When one reads the new history and sees how it pushes back the beginnings of the human race, and how slowly the race developed its cultural values, and how one people after another has perished, and how nations warred against nations, and made havoc of their men and heritage, it is not surprising that there should be more discouragement than the scientists experience.

Then, too, the material and the forces with which we work are different from those of the scientists. It is true, of course, that all men avail themselves of the material and forces with which the scientists work, but they have to do more largely with human material and human forces. These are more intractable, more subtle, more unstable, and more unpredictable. Human beings are far harder material to work with than stones or stars or machines. A human mind is a more intricate thing than the objects of nature. This human material can't be shaped at the will or pleasure of an experimenter. The human will can not be moved to, or released in, action as one does with the elements or with a machine. The control of human events is not so completely in our power. The most significant facts of human history are once-happening, unrepeatable, irreversible, unique. Here is the basic reason for our discouragement. The very powers of mind which make science possible make the scientists and other human beings difficult to understand, to control, to guide, to harmonize with their fellow beings. Many a scientist is more hopeful in matters of science, but he himself is a most discouraging proposition as a human being in relation to other human beings and their common interests. The scientist may be very scientific in his specialty and very unscientific in all other matters. He may be reactionary, prejudiced, compartment-minded, and even pugnacious and arrogant. We need not call names; we need only remind ourselves that the scientist is human like the rest of us, and since human it is more difficult to make him a good man than it is to make him a good scientist. He may therefore find in himself one reason for the discouragement of the poet and the men of letters.

Moreover, we have not yet learned the right technique for the control of men. The scientists have done far better in learning the technique of their science than the rest of us have in learning and using the technique of human living. We have recourse to very inadquate means and to wrong methods for the release and control of human energy. We try selfishness, or force, or authority, and think in this way to develop men, and make social progress, and build stable institutions and regulate the life of nations. Science made little or no progress until it learned and used the right technique. But in the greater things of human life we still use the technique of the savage, or barbarian, or primitive folk, or at best the half-civilized. We laugh when we observe folk build their fires by rubbing sticks, or plow their fields by a crooked and pointed stick, or pound their corn for meal. And yet we are not much farther advanced in the moral technique of handling men, in the way we use them, the motives we appeal to, and the control we exercise.

If we had recourse to the moral technique of Christ we would release more moral power, produce a finer type of man, build a better social order, and the race would move in the upward way. It is worth recalling that Hobhouse, in his "Evolution of Morals," after tracing the long, devious way humanity has traveled, declares that the ethic of the Sermon on the Mount is the orthogenetic line of advance for the further development of the race. We must learn to use the technique we have at hand in the teaching and conduct of Christ.

The very advance of science, which makes the scientists so hopeful, requires this Christian technique if science is to prove a blessing, and not the bane of humanity. The greater scientists who are also humanists realize this. They realize that science is putting more and more power into the hands of men, and these men do not have sufficient character to make the right use of this power. The moral development of men has not kept pace with the progress of science. What therefore is needed to-day more than ever before is men whose character will assure a beneficent use of this power placed in their hands by science.

There is scientific power enough now in the hands of unscrupulous men to make the earth a veritable hell. If half is true of what we are told or read as to the advance made in the use of chemistry in the warfare of the future, then the old hell will pale in the intenser lurid light of the flames of a new chemical hell.

It is just this situation which is giving some humane scientists pause. They are raising questions which trouble their consciences. They wonder after all if this new development of science will prove a blessing or a curse. They too, because they are men, and not simply scientists, are hesitant. They are not always enthusiastic about their science, certainly not about its uses by politicians and militarists. They too, like the men of letters and men of religion, feel profoundly that the greatest need of to-day is a moral advance that will overtake the scientific advance. The need is for men of character, with a keen sense of social responsibility, and a passion for the moral welfare of humanity.

Cruising Cross Country

XI Inaugurations Past and Present

John van Schaick, Jr.

IN 1900, the year that I went to Washington to live, McKinley defeated Bryan for the Presidency. So March 4, 1901, was my first inauguration. That was twenty-four years ago, of course, and some things about it are not very distinct. I remember going with parishioners to a grocery store on the south side of Pennsylvania Avenue and sitting near a window of a second-floor front room to watch the parade. The things which stand out in my mind are the threatening weather—even a little snowstorm in the forenoon—the loud cheering which greeted Roosevelt, the Vice President-elect, as he drove to the Capitol, and how boyishly he waved his hat, and McKinley's clear cut, kindly face. He had been President for four years and his presence was familiar to the crowd, but Roosevelt was fresh from his experience with the Rough Riders in the Spanish-American War and his career as Governor of New York, and he received a tremendous ovation.

In those days sleepy old-fashioned Washington was just passing away. We drove horses and my dog followed along in the street. Beautiful open "barouches" were used for the President and other distinguished people in the parade. Those were the days, too, when we paid nothing for our seats. As friends and customers of the proprietor of the grocery we were his guests.

By the time 1905 had come around, I was settled down in my parish, had become somewhat acquainted in Washington, and, through the interest of a friendly indefatigable old soldier of the Civil War, Mr. Williams, the moderator of our church, and I were appointed aides on the staff of Gen. O. O. Howard in command of one division of the Grand Parade in honor of Theodore Roosevelt. I had begun to ride the carriage horses in the family where I lived, and had a handsome mount all ready. Orders made us dress in black clothes (frock coats) with broad blue sashes, and high silk hats. There was an enormous crowd for the inauguration, but in this regalia I dashed through the lines everywhere I wanted to go. Getting to the Capitol ahead of time I rode into the crowd and had a fine view of Roosevelt taking the oath—the long snow-white hair of Chief Justice Fuller flowing in the strong north wind. I heard something of the speech, caught the spirit of it, but there were no loud speakers and much of it was carried away by the wind.

The inauguration of Roosevelt was one of the greatest spectacles I ever beheld. The parade was the longest in the history of inaugurations. But what I saw of the parade was incidental. I was in it. Two hours we waited on horseback the order to fall in, a bitter wind blowing all the time. I blessed the two suits of underwear I had put on and the newspapers I had tucked in my shirt. One man on Howard's staff had disobeyed orders and put on a soft slouch hat. While we were waiting to start, he jeered at the rest of us for attempting to wear silk hats on horseback in such a gale. To our unspeakable delight he was the only man on our staff who lost his hat. As we wheeled into Pennsylvania Avenue it went sailing, and he had to fall out ignominiously and wait while a small colored boy retrieved it. That ended his comments on our high hats.

The view that day from horseback up the avenue was one of the thrilling views of a lifetime—the parade stretching away ahead as far as we could see, the dense crowds on roofs, on stands, and massed from curb to building line along the street, the flags, the bunting, the enthusiatic people, made a spectacle I shall never forget. We saw the crowd in some of its wildest moments of enthusiasm, for General Howard, a one-armed veteran of the Civil War, frequently took his bridle in his teeth and used his good arm to wave his hat at the crowd. A prancing dancing horse which played his part perfectly, added to the effect, and we saw cheering of the kind Roosevelt himself beheld.

The Taft inauguration in 1909 brings up pleasant memories of a tramp in the blizzard.

There was an enormous crowd in spite of the fact that a number of trains were stalled and could not get here. Some "outfits" arriving for the parade never left the Union Station. When we got up that morning we found a heavy fall of snow, water under the snow, and a driving storm in progress. Being at home I could prepare for the weather, but I pitied the poor people from the country with long skirts and cloth shoes who couldn't buy rubbers. Rubbers in fact were of little use. Boots were called for. I had a pair and took a good tramp through the "Mall" past the Smithsonian and other museums and up to the Capitol. It was a chilly, lonely sight along that great east front where the Presidents are inaugurated—tier upon tier of empty seats, only a few hardy souls about, and nothing doing for them. At the insistence

of the committee Mr. Taft took the oath and read his inaugural address in the Senate Chamber. With his usual thoughtfulness and kindness, he insisted on going out in the storm and waving to the small crowd on the plaza.

There was a long parade, although it was put down as "curtailed," in spite of weather conditions, Mr. Taft in a big fur coat reviewing it. Our seats were chilly and the stands only half filled, but I am glad now to think that I saw it and added it to my memories.

Roosevelt drove directly from the Capitol to the Union Station, and had a great send-off. I wish I could have seen that.

Everything had changed again by 1913. Taft and Roosevelt had split. Woodrow Wilson had come in. Though I liked Taft and had preached before him occasionally, and liked Roosevelt immensely, Woodrow Wilson was my man. He represented the idealism of the young Democrats. It was a great pleasure to me to have seats for myself and wife on the official stand at the Capitol. In twenty-five years in Washington I never have applied for such privileges, but Chaplain Couden secured them for me.

The most vivid memory of that inauguration was the first act of Woodrow Wilson as President—typical and symbolical. Drawn up in front of the stand there were military or naval companies, but with much empty space alongside of them and in front. As soon as Wilson had taken the oath, he turned and spoke impulsively: "Let the people in." As everybody hesitated, he repeated the command to the officers below: "Take down the ropes and let the people in." There was a rush of thousands who thus had a chance to hear, which otherwise they would not have had.

In spite of assertions to the contrary, I know that that was the true Wilson. He wanted the people "in." He believed intensely in their participation in the government. What blocked, thwarted or nullified their will aroused all the fighting instinct in him.

The parade that year was an imposing one, the weather cloudy, but mild.

Mr. Wilson ran into a head-on collision with the local powers of Washington over the question of an inaugural ball. Every President since has had the same fight.

There generally had been an official ball. It had been held in the Pension Office Building, upsetting everything there, endangering records and interrupting work. But this was not what stopped it. Mrs. Wilson thought of the inauguration as a "dedication to service." She could not bear to have a ball with "modern dances" a part of that dedication. The Washington committee brought much pressure to bear, but Mr. Wilson stood firm and there was no ball.

The second Wilson inauguration was on a cold day. We saw the parade from the stand on Lafayette Park, but it made no lasting impression. The most vivid memory is that of the big open fire in the Cosmos Club just across the square, to which I retired as soon as I had a chance.

The war was on, we were on the edge of the maelstrom ourselves, and there was a seriousness and somberness over everything.

That brings us to four years ago, about which there are affecting memories. We saw the little procession leave the White House and start for the Capitol. In the first carriage were Mr. Wilson, so tragically stricken, Mr. Harding, so handsome and vigorous, so kind and considerate to the wounded warrior just about to take off his helmet, and Senator Knox. In a brief period of four years, all three occupants of that leading motor have died. In the second carriage were Coolidge and Marshall, Mrs. Wilson and Mrs. Harding—the latter also gone. Following them were Mrs. Coolidge and Mrs. Marshall.

The kindly nature of Mr. Harding is illustrated by the fact that he never could speak of that ride to the Capitol with Mr. Wilson without the deepest emotion, so much did he sense what Wilson had suffered for his country.

The Hardings also kept the inauguration down as much as they could. There was no ball and the parade was largely civic. Immediately after the inauguration they ordered the gates of the White House, which had been kept closed during the war, opened up so that the people could walk through, and this made a great hit with Washington.

So we come to the Coolidges. The old man who administered the oath to his son in a Vermont farmhouse by the light of an oil lamp at two or three o'clock in the morning, has been here and has been almost as much an object of interest as the President. The plain New England woman who brought up her daughter sensibly, gave her a college education, and made her a school teacher, has been here also to see her daughter on the greatest day of her life. Mr. Coolidge may be like the Sphinx, inauguration day as well as any other day, but Mrs. Coolidge simply beams. That old home folks atmosphere attaching to the Coolidges, backing up his plain, sterling qualities, explains much of the hold they have on the people. But to the story of this latest inauguration.

On Monday night in Boston we took the Federal Express so as to be in Washington in plenty of time. Young John Coolidge, coming down from Amherst College, caught the same train Tuesday night, and made it with just two hours to spare, as the train was an hour late. We were half a day late on account of a freight wreck in the tunnel at Baltimore.

Stanley G. Spear of Roxbury was with us, and this extra half day traveling gave us a good chance to visit with him about his service in the war and about Maine, Vermont and Massachusetts, concerning all of which he is unusually well informed. Spear was born in Vermont, educated in Massachusetts, had his longest pastorate in Maine, and after his splendid war service came back to Massachusetts and took our church at Roxbury. They seem to love him, for he stays on. And the purse they presented to him for the trip to Washington is only one illustration of their kindness.

What he said about the reserved, taciturn, hard-working, honest, frugal Vermonters, he illustrated of course by citing the President as Exhibit A.

We were near the end of a long train and it turned cold in the night. At Washington the thermometer

Tuesday was down to 11 degrees. The engineer couldn't get much steam back to us and we slept cold. But the diner hitched on at Philadelphia had no steam at all, and we ate breakfast in overcoats, hats and furs.

The car directly ahead of us was filled by Governor Fuller of Massachusetts, his staff and personal friends. Steam valves that jam and freight trains that jump the rails visit their deeds on Governors and gold lace just as on the rest of us. We all crawled along together. We all shivered alike. We all warmed our fingers on our coffee cups in democratic equality.

There was little evidence of the coming inauguration about the Union Station, Washington. The huge concourse, built to hold 25,000 people, was nearly empty. Probably 20,000 visitors, all told, came to Washington for the inauguration. Usually there are 150,000 to 300,000. Mr. Coolidge had his way about it, after the battle royal with the powerful local interests, and his insistence on simplicity kept down the crowd.

There were two or three Democratic Governors with their staffs among the nineteen state executives who participated. It emphasized the fact that it was a President of the United States and not of a particular party whom we were inaugurating. This thought was expressed by a group of Texans among whom I was sitting at the Cosmos Club late Tuesday afternoon. Another little touch was added when John W. Davis, late candidate for President on the Democratic ticket, came in and joined us. There are few more charming and delightful gentlemen. He told us about his recent trip in northern Africa, where he and Mrs. Davis went to rest after the strenuous campaign. Under his arms he carried a big bundle of legal papers, showing he was already hard at work in the good old American way. In fact, he had been arguing a case before the United States Supreme Court that day, as he did so often when he was Solicitor General of the United States. On the pinnacle of notoriety—or fame—one moment, plugging away earning a living the next—that happens often here in our country. Here he was sitting happily and peacefully just across Lafayette Square from the White House on the eve of the day he might have been the center of it all. He showed no sign of bitterness, for there isn't any bitterness in him to show. He is a good loser. He does not begrudge the silent man in the White House one iota of his popularity or his glory. He even dared to utter a facetious remark about it in the Supreme Court as they were about to adjourn, convulsing the court and especially the Chief Justice.

Spear came over to the Cosmos Club to dinner and we went on talking about Coolidge while we looked across at the lights in the White House. There is no career like that of Coolidge in American politics. Sixteen times he has run for office in the last quarter of a century and he has never been defeated. Of the last twenty-five years, he has held public office nineteen years and nine months, mainly, of course, as a state legislator or Governor of Massachusetts. He was elected President by the greatest popular plurality in history, after the party he represented had earned a sound drubbing and would have got it under most conditions. He is not at all the kind of man we would expect to be popular. That he is popular is creditable to the people. It shows that they can look deeper sometimes than they do usually. Trustworthiness, being always on the job, quiet insistence on what one thinks right, and dislike of pomp and show, ought to make one popular, but they don't always.

We were braced for cold wet weather Wednesday, but the sun came up in a cloudless sky. A few fleecy clouds gathered early in the forenoon, but they soon disappeared. We went to our seats on a stand opposite the White House and saw the President and his guests leave for the Capitol. There was little noise or excitement, and very little cheering.

Leaving the lady propped up in a big chair with a book, in the old Cameron House on Lafayette Square, I made my way to the Capitol. The cars ran only part way and several thousand of us completed the journey on foot.

The papers say that there were 50,000 gathered there to see the inauguration ceremonies and that 30,000,000 all over the country were listening in. The roof of the Capitol and the steps at each end of the building were crowded. I tried several places in the crowd, finally discovering that the farther back I was the better I could see—at least the better I could get a panoramic view of the whole. Up in the trees sharply outlined against the blue sky were many little boys—some white, some colored. Piccaninnies rolled on the grass. Balloon men and venders of canes did a thriving business on the outskirts of the crowd, and every little while some child's balloon went sailing away.

The Marine Band was playing "Farewell My Own True Love," "Seeing Nellie Home," "When You and I Were Young," and as the hour drew nearer for the President to appear some patriotic melodies—"Maryland, My Maryland" included. In the crowd were government clerks, old and young, men and women, students from all kinds of schools, soldiers with their best girls, venerable colored men leaning on canes, local professional and business people, laborers in rough clothing, and mothers and fathers with the entire family. I heard one father proudly introduce four little girls as Mary, Martha, Polly and Charlotte. Besides, there were tourists from distant states and country people who had driven in from Virginia and Maryland. All were good-natured. All were curious. Few were enthusiastic.

Some in the crowd were comparing notes about the inaugurations they had seen. One man had seen all the Presidents sworn in since Lincoln.

At last the band played "Hail to the Chief," everybody on the stand stood up, there was a little hand clapping, and Mr. Coolidge came down. The loud speaking apparatus sent the voices out loud and distinct. Mr. Taft administered the oath and then the President spoke. The crowd began to melt away at once. They could say, "I saw him sworn in." They could read the speech. The majority, however, stayed listening attentively

Making my way back on foot and by trolley which had not been interrupted, I reached our comfortable seats on the stand. The President with his escort arrived soon after.

There was some delay, and we amused ourselves watching various interesting people coming back from the Capitol or passing between the White House and the President's stand. First it was Hughes, then Weeks, then Taft and his wife crossing the street on foot like the good democrats which they are, then Mrs. Coolidge and her mother—finally Coolidge and Dawes coming from the hot coffee and little snack they had had in the White House together. It was very unexciting. The parade, which reached us about 2.50, was over at 3.40. The baby tanks were a new feature. The navy showed up well. And the far-famed Richmond Blues escorting the Governor of Virginia won hearty applause. Governor Pinchot of Pennsylvania, the only Governor on horseback, was cheered, and the first lady Governor to ride in an inaugural parade, Governor Ross of Wyoming, was loudly cheered and captured everybody by her charm and modesty.

Mr. Coolidge's address, like all of his state papers, was clear and sensible, and seemed to be well received. He does not let go of his insistence that we must do our part co-operating with the other nations of the world, he sticks for the World Court, and interprets his demand for thrift and economy in terms of life—not money. Probably it would have been just as well to leave to another occasion what he had to say about the discipline of his own party. It is true, however, that he and his party have a mandate from the people to serve all the people, and it will be humiliating to him as leader if the politicians in Congress block and thwart and destroy his policies.

The sensation of the day, of course, was the speech by Dawes. It was his only chance in a four years' term, and he took it. Everybody is chuckling over it except the Senators, and some of them are chuckling, too. When the excitement dies down and the Senators get rid of some of the lurid speeches they are making and begin to hear from the country, it will be seen that Dawes has rendered a great service. The failure of the Senate to function efficiently has grown into a scandal. It might have gone on for some years in spite of growing impatience everywhere over it. But Dawes has brought it all to a head, and practically compelled a change. All this talk among some Senators about his having made the change impossible because of his brusque manner of going at it is nonsense.

Dawes seems to have made his political reputation with two or three eccentric speeches.

When Congress was investigating the conduct of the war and looking for fly specks on one of the most stupendous feats of our history, Dawes went up to the committee and damned them out roundly in his "Hell and Maria" speech.

When he reached Europe to deal with German reparations he made a speech almost as blunt, which cleared the air and showed what could and could not be done.

Now he has gone after the archaic rules of the Senate and made, as one Senator said, "another Hell and Maria speech, and not much Maria either."

Reports from Laymen's Sunday

LAYMEN'S SUNDAY has gone over. There is no doubt about it. The reports from both the speakers and ministers which have streamed into the Speakers' Bureau have been pretty nearly one hundred per cent enthusiastic. There were two dissenting reports—enough to make it interesting.

Fifty-five churches from all over the country sent in requests to the Speakers' Bureau for speakers. Of this number, eight were left unfilled. Of the eight, two came from isolated parishes in Vermont, Derby Line and St. Albans; a third from Guilford, Maine; a fourth from a section of Southern Illinois which it is impossible to reach at this time of the year; and a fifth from a remote corner of Iowa. The remaining three pulpits which the Speakers' Bureau was unable to fill were Auburn, Maine, Gorham, N. H., and Fort Plain, N. Y. Two of the churches which had been assigned speakers canceled their engagement.

The extracts from the reports as given below are by no means complete. Many churches and speakers have not yet been heard from. Subsequent issues of the *Leader* will contain the other reports. Speakers were supplied to churches in ten states, including the District of Columbia, Massachusetts leading the other states in the number of requests.

Perhaps the most dramatic moment came to A. Ingham Bicknell, who spoke at the First Church in Worcester, when the treasurer of the Worcester parish rose after Mr. Bicknell's address and gave him a check for $532.50, representing the first quarter of the first year's payment on their quota on the Five Year Program. The Men's Club of this church were present in a body, and sat in the front pews. According to Dr. Tomlinson, "the whole service was inspiring."

Mr. Frank L. Barnes, of Waltham, is a modest person. He writes, "I do not think I did a very good job." Fortunately, Mr. Bissell of the Grove Hall church, where Mr. Barnes spoke, wrote in to the Bureau too—so that we do not need to accept Mr. Barnes' verdict of himself! "Mr. Barnes' sincerity and own interest in the program carried weight; and the service was certainly worth while," writes Mr. Bissell.

Dr. Martin M. Brown of North Adams, who spoke at Bellows Falls, Vt., writes modestly that his message was "well received." Dr. Johonnot of Bellows Falls writes: "Dr. Brown made a first class impression here; can not speak too highly of his address. Am sure it will do much good in setting our people to thinking rightly regarding the Five Year Program and the responsibilities of church members in general for the support and care of the church. My endorsement is unqualified and I am a hard man to please. I told him his address could not be bettered, and I stand by that statement."

From up in Brunswick, Maine, comes a letter from E. Randolph Comee, who spoke in Rockland. "I had a very fine meeting of 200. They spoke to

me after the meeting stating that while they had a vague idea of the Five Year Program before, now they feel that they see it clearly. They also informed me that they would adopt the program—so in spite of what I did there, the success of the program in this church seems to be assured." Mr. Knickerbocker, the pastor, writes: "Mr. Comee is a ready and forceful speaker, and presented the Five Year Program so clearly and convincingly that our interest in it was raised to enthusiasm."

But not all our churches have attendances of 200; and not many of our speakers were as fortunate in their opportunity to spread their message as was Mr. Comee.

Harold R. Semple of North Attleboro spoke to a brave little group of fifteen in the hamlet of Warren, Mass.—a struggling handful "who are having a difficult task in keeping the church alive," writes Mr. Semple. "And yet they seemed interested and I answered many inquiries." Mr. Darling, the pastor, supplements Mr. Semple's statement: "We liked Mr. Semple. Something good will come of it. If not just now, then ultimately."

Mr. Charles S. Walkup, Jr., of Boston, went to the West Medford church. "I spoke for approximately thirty-five minutes to one hundred people," reads Mr. Walkup's letter. "I endeavored to give them an outline of the plan and how it developed and the situation since the National Laymen's Committee has taken charge of the matter. The only comment I heard was that they had been given the details for the first time so that they knew what it was all about." Mr. Cole writes: "The subject was presented in a very clear, direct, forceful manner by Mr. Walkup. Many in the audience said afterwards that they had never heard a clearer, finer exposition of the subject, and were very glad that Mr. Walkup came."

Elbert D. Hayford of Augusta, Maine, says simply: "I went to Rumford and presented the Five Year Program to our people there, as well as I am able to do so." Mr. Allen Brown, the pastor at the Rumford church, was more specific: "Laymen's Sunday was a decided success with us. Mr. Hayford presented the Five Year Program in clear, forceful and pleasant manner. He did us a valuable service."

Harold G. Don Scott, who spoke at South Weymouth and Norwell, has that rare commodity—a sense of humor, and, rarer yet, he applies it to himself. "Nothing unusual about meetings at South Weymouth and Norwell to report," writes Mr. Scott. "Usual gracious things said by polite people after services." Mr. Veazie, the pastor of the churches, evidently disagrees with Mr. Scott's assumption that the "gracious things" as expressed after the services were "usual." Mr. Veazie says: "The many words of commendation which were expressed following the service gave sufficient evidence that the people of South Weymouth are vitally interested in the Five Year Program and the results. The people at Norwell were especially responsive to the plan. Laymen's Sunday at both churches was considered a worth while observance by the people."

Olin H. Chase of Concord, N. H., spoke in Woodstock, Vt., and writes: "I believe the program will be adopted in Woodstock. People seemed to be much in the dark as to details of project; and were apparently interested in such explanation as I was able to make." Mr. Cate, the pastor, writes: "Mr. Chase presented the Five Year Program in an impressive way. Local Universalists were glad to have this opportunity of learning more about the great venture now being entered upon by the laymen of our Church in America."

Mr. James D. Tillinghast of Cambridge spoke at Newtonville, where they have no pastor. Mr. Tillinghast writes: "There seemed to be a good spirit among the people." Mr. Wentworth, who is the church clerk, and the layman in charge of the services, said: "There were not as many present as we wished would be, but all were very well pleased with Mr. Tillinghast's talk. He made it very interesting and everybody received a good understanding of the work ahead of us."

Earle McKinstry of Worcester spoke in Weymouth and reports: "After the service was over, I could see that the men were not so indifferent to the program as they had been. They are to have a supper near the middle of the month and are to seriously discuss, examine, and study the five year plan." Mr. Dowson, the pastor, writes: "I enjoyed Mr. McKinstry's talk. The parish reaction will be known when we meet at the end of this month to discuss the Five Year Program. Mr. McKinstry is a fine young fellow and enthusiastic about the program."

George P. Lovell of Worcester, speaking in Framingham, writes: "I spoke nearly an hour, which was too long. But it seemed to 'get over,' and the people were very cordial in their greetings afterward." Mr. Thornton, the pastor, is more enthusiastic: "Let me say that we had a wonderful time last Sunday. Mr. Lovell gave us a fine address and I am sure that it went home to the mark. My laymen took charge of the services. I liked the manner in which Mr. Lovell handled his subject. You made no mistake when you sent him to us. We had a fine lot of our men out to hear him and I feel sure that it will bear fruit. It is meetings of this kind I believe that is going to put the men on the map as far as their loyalty to the church is concerned. I thank you for sending him."

Mr. Frederick O. Downes of Boston spoke at the Franklin church, and says in part: "If opinions expressed can be relied on, this parish will fully pay its quota already pledged. They are in harmony with the plan and wish to see it go over strong." Mr. Marvin, the minister, wrote: "Mr. Downes had a large and very attentive congregation, and held the interest of all. Mr. Downes' experience in public speaking was manifested in his address."

Mr. Carl Verrill of Portland, Maine, spoke at Bath. "The audience in Bath were very attentive and interested; and the whole proposition was much clearer to many after my talk," writes Mr. Verrill. Mr. Scudder, the minister, wrote: "We were all pleased with Verrill as our layman speaker Sunday. He had a good delivery and presented the Five Year Program in a very able and efficient manner. It is my personal opinion that Mr. Verrill is a very winning

representative of the great work the laymen are engaged in carrying out."

Albert P. Langtry, chairman of the Speakers' Bureau, spoke in Springfield. "A dozen men told me that the church will surely go over the top," reported Mr. Langtry. The pastor, Mr. Trout, wrote: "Mr. Langtry gave us a very frank, candid address, which was most excellent to awaken people to their responsibility to the church, etc., but only touched upon the Five Year Program. The whole service was inspiring. He gave an uplifting and dynamic address."

Mr. Roger F. Etz, though, strictly speaking, not a layman, spoke at Quincy, and says: "Best work was done in private conversation with some of the individual men of the parish who are interested in the financial matters. I felt that the reaction was favorable on the whole." Mr. Rice, the layman in charge of the services at Quincy, writes: "Thank you for your co-operation and consideration at such a late request. Mr. Etz is 100 per cent 'great,' and sure made all understand the Five Year Program from the bottom up."

Realities in Russia, Seen by an American

Dr. Alice Hamilton Makes a Graphic Contribution of Fact and Opinion

Edward H. Cotton

RUSSIA—land of vast steppes and perpetual snows; land of Ivan the Terrible and Peter the Great, the Nihilists and the Siberian Exile; land of Turgenieff and Tolstoy; where the Tartars terrorized for two centuries, and where the Cossacks, once most expert horsemen in the world, roamed the plains at will for ten centuries, but who now must work. Russia—with territory including one-seventh of the land surface of the globe; with a population which for hundreds of years has stood second only to China; with wealth of soil, and with a people of genius—at the opening of the twentieth century had made so little progress that she was disgracefully defeated on land and sea by the tiny empire of Japan. Ever since the land was rescued from the Tartars by Ivan the Terrible in 1481, the country has been the scene of civil war, ruthless repression, extortion and misgovernment.

But no event in the strange, sorrowful story of Russia has surpassed in change and overturning the metamorphosis the nation has undergone since 1914, when it mobilized its great army of more than 4,000,000 men, bringing in return from Germany a declaration of war. Events followed in quick succession; the armies of the Czar won signal victories and went down to terrible defeat and slaughter among the Mazurian Lakes; a bloodless revolution, beginning at Petrograd, swept through the principal Russian cities and resulted in the abdication of Nicholas Second, for fifteen years Czar of Russia, peace with Germany and the formation of Kerensky's Provisional Government. September 14, 1917, Russia was declared a Republic. Then began a scene of blood and carnage, equaling if not surpassing the massacres and horrors of the French Revolution and the Commune with its dictators Danton and Robespierre.

Out of this vast disorganization and terror came Lenine, Trotzky and the Bolshevists, with a declaration that the nation and all it contained and stood for belonged to the people; and that those who would not work should not eat. This, in briefest terms, is Russia. How does that country—which has attempted since 1917, after existing more than five hundred years in the dark night of absolutism, the most daring and revolutionary of governments—how does it appear to an American? How does the country appear with reference to religion, administrative policy, education, and social activities? This is the question I asked Dr. Alice Hamilton, a notable American woman and assistant professor of Industrial Medicine of the School of Public Health affiliated with Harvard University, as I sat in her pleasant office at the Harvard Medical School.

Dr. Hamilton went to Russia in October of 1924, at the invitation of the Department of Health of the Soviet Government, to look especially into the industrial hygiene administration, remained in the country one month and while there traveled almost to the border of Asiatic Russia, visiting the centers of Quaker relief. She met and talked with physicians, technical managers of industry, trade-unionists, journalists and teachers, and has brought back as much information as she could collect in a strange country in so short a time.

She thinks that the Russian Church has benefited by the persecution which it suffered at the hands of the revolutionary government during the early years, for, as history has shown again and again, persecution serves to purify a Church, to drive out the indifferent and the hypocritical. An amazing feature to her is the manner in which the people have clung to the Church. The policy of the Government has changed and persecution has ceased, but to be openly religious is to proclaim oneself no Communist, arouse suspicion, and disqualify oneself for certain positions. Yet the churches are crowded. In one of the largest in Moscow Dr. Hamilton saw at least three men to one woman at a late Sunday morning service. It must be remembered that all church expenses are now borne by the faithful, and that priests are more heavily taxed and pay a higher rent, in addition to being disfranchised.

"The Government is avowedly atheistic," Dr. Hamilton explained, "and so is the Communist Party. Religious instruction in the schools is forbidden up to the age of eighteen. It is perhaps not difficult to understand this revolt against the old Russian Church, when one remembers how close was the connection between State and Church and how invariably the clergy took the part of the reactionaries against the liberals, how completely they identified themselves with autocracy. But that the extreme stand taken at first by the Communists was unwise, they now recognize themselves. The Russian

is naturally religious, as the Soviets concede, and they have taken their hands off that phase of his life. The only open attack on the Church that I saw was the famous inscription, 'Religion is the opiate of the people,' which is affixed to a wall near the most popular shrine in Moscow, but this does not keep hundreds of people from worshiping there every day.

"Much has been heard in America of the so-called Living Church, the movement within the Greek Church to bring the Church nearer the people, to democratize it and endow it with new life. This movement was begun and furthered by many sincere and ardent members of the clergy and laity. At first it looked promising. But trouble began immediately when the Bolshevists conceived the idea of making the Living Church the Church of the country and having it under their control. As soon as they learned this, people began to think that kind of organization could not be trusted; it must be full of spies, and it became more and more suspected. The movement does not count now. Yevgeny is the head of it. He is not a man of influence, and is strongly suspected of being in close league with the Bolshevists. But with all this the need is evident for a Church of this character. There is a place in the country for the dissenting sects, too. Wherever they have gone, good words have followed their works."

Quite apart from this interview, one authority, Captain Francis McCullagh, says that the anti-religious movement is not from the people, but from the small governing clique. And an Associated Press dispatch purporting to come from the Executive Committee of the Third International, the ruling power in Russia, says: "We can not allow ourselves such a luxury as a vigorous and inflexible religious campaign. We shall pursue our attacks on Almighty God in due time, and in an appropriate manner. . . . We are confident we shall subdue him in his Empyrean. We shall fight him wherever he hides himself. But we must go more carefully in the future. Our campaign against God and Religion must be carried out, only in a more pedagogic way, not by violence or force."

Still another authority states that "religion and communism are incompatible." This seems strange to us who know that the early Christian Church was communistic, but it is the principle held by the present-day Communists in Russia.

Dr. Hamilton spoke favorably of what she had seen in her own field in Russia, of the care given the health of the workmen and the hospitals and sanatoria devoted to cases of occupational disease and accidents. She says that industrial hygiene is nowhere so well provided for as in Russia, where the workers are the most important class in the community and where a new standard of values has been adopted.

"With us it is the product of the factories which is most important," she said. "With them it is the producer. They do not earn as high wages as are paid in America, not even so high as before the war in Russia, but then money has ceased to be so important. Money is not proof of success. It does not bring social recognition; and it does not let its possessor gain an advantage over his less fortunate neighbor by having a bigger house and sending his children to better schools. All these matters are equalized by the State. The people have the passion for material equality which our ancestors had for political equality. For the latter they do not care at all, but they have measured the floor space of the houses of Moscow and divided it as evenly as possible, so that with the exception of some, not all, of the heads of the Government who live in the Kremlin, every one has as nearly as possible his share of living room. At first they tried to keep all workers on an equality, paying them the same amount in rations, no matter what their output, but they had to abandon that, for production nearly ceased. Now all factory work is on the piece work basis. A man is paid there, as here, according to his skill and industry.

"Experience has taught the Communists, not only that religion can not be destroyed, and that men will not do factory work unless under some sort of compulsion or inducement, but also that the peasant, the dweller on the land, is by nature an individualist, not a communist. Their plan was to forbid the peasant to sell his crops, and to have an exchange of product of factory and farm carried on by the State. But the factory end failed to do its part, the peasants refused to give up their surplus crops at the command of the State, and when the latter forcibly seized their goods, they struck and the next year sowed only enough to support themselves. There was no surplus. Now they are allowed to sell as they please. The Communists have certainly shown that they can learn by experience.

"What does the visitor see now in Russia? He sees an orderly country, well managed so far as railroads, trolley cars, police control of the cities, cleanliness of the streets, are concerned. Moscow is much more orderly than my own city of Chicago, for Moscow has no crime waves, and it is far safer for women to go alone about the streets at midnight there. While in Berlin and Warsaw I saw many who looked wretchedly undernourished, children pale and thin, poorly clad and poorly shod. In Moscow I saw neither rich nor very poor—except for the old pilgrim-beggars who swarm everywhere. Practically every one seemed about on the same level, warmly and plainly clad and apparently well fed. I feel sure that the workers are better off than ever before. They have an eight-hour day, office workers a six-hour day. Although their wages are only seventy-two per cent of pre-war wages, reckoned on the basis of what the money will purchase, they have many privileges they never had before. They may travel for a reduced price, they pay less for tickets to opera and theater than do non-workers, they may spend their vacations in one of the great country-houses near the city which the Government has taken over, the best hospitals and sanatoria are for them, and they have for their own the former Noblemen's Club, a wonderful white marble palace, now trades-union headquarters."

Dr. Hamilton believes that it was a grave mistake for the Allies to help on the counter-revolutionary movements in Russia and she can not understand how France could have done so, in view of her own history and of the effect that foreign intervention had on the French Revolution. She is in favor of the United States recognizing Russia, whether or not we

approve of Communism. We did not approve of the Czar's *regime*, yet we recognized it. The Bolshevists have been guilty of cruelty, but Russia has always known cruelty, her history is full of violence. Moreover, we have recognized cruel Turkish governments. "I doubt whether we are more horrified over the present *regime* in Russia," she explained, "than Russia was over our revolution, when we rejected the doctrine of the divine right of kings on which that country was founded, just as now Russia rejects the doctrine of the sanctity of private property, on which our system is founded. The advantage of recognition would be that the more intercourse there is between Russia and the outside world the quicker will be the change which is coming and must continue to come in the present system of government of that country. No good is done by telling people they are too vile to be touched. As for propaganda, I am willing to risk that. Let Americans go freely to Russia, and let Russians come freely to America, and let each tell what he has seen, and then, if Communism wins the day over democracy it will mean that there is something very wrong about democracy, but I should have no fear that it would win."

When asked about education, Dr. Hamilton said: "The Soviet program is excellent, based on the most modern American ideals, but they have not money enough to carry it out. On the whole, conditions have improved much in the last two years. Economists say that the principles on which the finances of Russia are run are impossible, that bankruptcy must come. But the present *regime* has lasted more than seven years, and the rouble is now at par; it is worth fifty cents, as it was under the Czar. Many factories are installing American machinery, and are buying more all the time.

"The spirit of the Bolshevists might be compared to the spirit of the Jesuits in the seventeenth and eighteenth centuries, when members of that order went to Japan, South America, and the North American wilderness hoping to convert the world to the True Church. They have burning convictions; and morally their lives are above reproach. Yet most of the people I met were not Bolshevists. They prefer to remain non-partisan—teachers, doctors, and engineers. Though the intelligentzia was formerly persecuted, they are now allowed to go freely about their business. These professional people are very highly valued. The most highly valued man in Russia to-day is the technical man. Teaching and medicine come next. I saw an equality, also, between the sexes there as I have never seen it anywhere else.

"No, Russia does not want a war; she knows she could not afford a war; and the army is being made smaller all the time."

Persons who have read thus far will probably conclude that Dr. Hamilton has taken a more liberal and hopeful view of the Russian situation than is generally entertained in this country. Yet it is a fact, sustained by all witnesses, that prostitution has been nearly driven from Russia, drunkards swept from the streets, that a remarkable abstinence is observed from liquor, gambling, cigarette-smoking and sex-laxity. Is the time at hand when the other great Powers should follow the example of England and France and lend the support of their state departments to the Communist administration? It would seem so.

Universal Christian Conference

Subject of King Gustave's Annual Thanksgiving Message

FOR the first time since the Kings of Sweden began to issue their annual Thanksgiving messages, three hundred and eighty-one years ago, the proclamation of King Gustaf is being widely circulated throughout the entire civilized world. The cause is that this year the royal message is devoted to the Universal Christian Conference on Life and Work which will bring religious leaders from all parts of the globe to Stockholm next August, for consideration of practical problems of society, industry and public life.

The history of this annual message dates back to 1544, when the King of Sweden issued, for the first time, a proclamation to the nation fixing special Sundays for thanksgiving and penitence. The institution became annual. The entire document is read on New Year's day from all pulpits of the kingdom. The nearest analogy is the annual proclamation given by the President of the United States about Thanksgiving day.

This year's proclamation begins:

> "We, Gustaf, by God's grace King of the Swedes, Goths and Vandals, make known that we have commanded and ordained, according to an ancient and wholesome usage, that there shall be observed during the year 1925 four general days of Thanksgiving, Fasting, Penitence and Prayer, and that these should be the Sundays: March 15, May 10, July 12 and October 11; and for this purpose the Archbishop has on our request published the following exhortation to be read in the Churches of the realm."

After a devout exhortation regarding co-operation among the churches, the message concludes as follows:

> "With the object that the Spirit of Christ should reign more fully in the hearts of men and in the lives of peoples, chosen representatives from the greater part of Christendom will gather in Stockholm, after profound preparations during several years, for the *Universal Christian Conference on Life and Work*, in August, 1925, if so be God's will. The Lord make His face shine upon the meeting so that the way may be discerned and the will strengthened with one accord to walk in the wayof love. May the Church and congregation of Christ in our land help in the undertaking with faithful prayer.
>
> "The thoughts and efforts of men are powerless. But God's strength is made perfect in weakness.
>
> "So let us then all, young and old, men and women, who are settled, live and dwell in the realm of Sweden, free ourselves from daily cares, and, whatever else may divide us, humbly unite considering how we fill our duties as citizens, men and Christians. Let us all, on the appointed general days of thanksgiving, fasting, penitence and prayer, go up into the House of the Lord,

that together we may contemplate His Holy Word in the texts appointed thereto, with Prayers and Thanksgivings.

"In faith whereof we have signed this with our own hand and caused it to be corroborated with our royal seal."

The document is signed in the Royal Castle of Stockholm by King Gustaf, with his name and with the royal seal and contra-signed by the *Ecklesiastik-minister* (Minister of Cults and Public Instruction), Olof Olsson.

More than one hundred delegates have thus far been appointed by the Protestant denominations of the United States to represent them at this Conference. The total number of American delegates will be about 150. Delegates will also be present from the Churches of England, the Protestant Churches of the Continent of Europe, the Eastern Orthodox Churches and independent Churches in Asia and Africa.

The Commissions appointed by the American Churches more than a year ago to consider the main topics that will be discussed at Stockholm have handed in their reports, and reports on these same subjects have been completed also by the British and European sections. For the purpose of making it clear that the Conference will not discuss questions of doctrine, Dr. Henry A. Atkinson, General Secretary of the American Section, has sent a special bulletin to all the Churches concerned reminding them of the declaration adopted by the International Executive Committee, which says: "It is clearly understood that the Conference will not in any way affect denominational autonomy, whether in organization, doctrine or administration. No ecclesiastical body will be compromised in its distinctive position by participating in the Conference. It is to be a free Conference for mutual benefit, a Conference only with no authority to bind any of its constituent bodies."

The Rev. Arthur J. Brown of New York is chairman of the American Section of the Conference. Bishop Brent and Dr. Faunce are chairmen of the Commission on the Church and International Relations, Prof. Wm. Adams Brown and Dr. Cavert are president and secretary respectively of the Commission on the Church and Christian Education, Dr. Robert E. Speer chairman of the Commission on Church Co-operation, Dean Shailer Mathews and Dr. Tippy head the Commission on the Church and Economic and Industrial Problems, Bishop James Cannon, Jr., and Rev. F. W. Burnham the Commission on Social Problems, and President J. Ross Stevenson and Dr. Vance a Commission with the title "The Churches' Obligation in View of God's Purpose for the World."

Suggested Financial Plan for Local Churches

Submitted by the Committee on Church Finance of the National Laymen's Committee *

In order to give the local churches the proper attitude toward their finances and to enable them to increase their efficiency, the Committee on Church Finance of the National Laymen's Committee has prepared for your information and use, certain facts and suggestions upon which you can base your plea for a "more progressive, responsive Church."

Many of our churches already use the budget system. In some cases they divide the expenditures into two lists, one for current expenses and one for beneficences, using the duplex envelopes to raise the necessary amounts. This outline is not intended to supplant this system. It is prepared for the purpose of assisting other churches to inaugurate a budget system. The Committee on Church Finance is in thorough sympathy with the duplex system for use by such churches as have already made sufficient progress in the operation of a budget.

A church budget and the envelope system are very practical and efficient pieces of machinery if people know how to operate them. On the other hand, they are of no value if not properly used.

Why the Church Budget?

A budget is necessary and essential because it makes possible:

(*a*) Honest and prompt payment of all bills and obligations.

(*b*) Avoidance of deficits and debts.

(*c*) Elimination of financial worries.

(*d*) A liberal attitude toward minister's needs.

(*e*) An adequate church program.

(*f*) Provision for adequate equipment and necessities, particularly for religious education.

(*g*) Recognition of the need for spiritual and community work and provision for expansion of same.

(*h*) Adoption of the right means of raising money for the support of a Christian Church! All money for God's work should be the direct result of a consecrated spirit. We lose the respect of the community as well as our own self-respect by money-grabbing devices and other harmful methods.

(*i*) A practical demonstration that we are against money raised by methods that are contrary to the principles of Christian Stewardship.

The foregoing are forceful arguments in favor of the church budget. Must it be emphasized that the minister needs an adequate salary? Should the church stand aloof from its State and National Conventions? Is any argument necessary for attractive church music? Must we not have adequate insurance protection to cover the possibility of loss through fire, lightning or other hazards? Are we to live among ourselves, or to consider our very obvious and necessary relationship to others?

Forward-looking people will say that the budget will help them with their problems. We believe it will materially benefit the church.

What Should the Budget Include?

Among other things are the following:

(*a*) Adequate salary and assistants for minister.

(*b*) All stated expenses, quotas and assessments, including Five Year Program.

(*c*) Maintenance of the church school and provision for increased parish activities.

(*d*) Attractive music.

(*e*) Special speakers and services.

(*f*) Publicity expense.

(*g*) Improvements in buildings and equipment.

(*h*) Adequate insurance.

(*i*) Expenses of ministers and lay delegates to conventions and conferences.

(*j*) Beneficent requirements.

(*k*) Reserve fund.

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*The committee consists of Carl Hempel and R. F. Etz of Massachusetts, H. E. Muller of New York, Judge W. G. Spurgin of Illinois, E. R. Comee of Maine and E. W. Porter of New Hampshire.

Budget

The following outline was prepared as a suggestion to our churches to help them draw up their real budget. It will have to be adapted to local conditions, as a small church could not be expected to include all items and a larger church may add others. It is designed to cover the items necessary to help the church in meeting its obligations to itself, to its affiliated organizations and its neighbors and to provide for the upkeep of the church plant and equipment.

A. Administration.
1. Minister's salary. (See Note 1.)
2. Minister's assistant's salary.
3. Administrative expense and office supplies. (See Note 2.)
4. Parish secretary.

B. Department of Religious Education.
1. Director's salary.
2. Church school.
3. Other activities. (See Note 3.)

C. Music.
1. Organist.
2. Choir.
3. Supplies.

D. Church Promotion.
1. Special services.
2. Advertising and publicity.

E. Plant Operation and Maintenance.
1. Fuel.
2. Power, light and water.
3. Sexton.
4. Insurance.
5. Repairs and replacements.
6. Taxes and public assessments. (See Note 4.)

F. Denominational Fellowship.
1. Five Year Program.
2. State quotas.
3. Convention delegates—lay and ministerial. (See Note 5.)

G. Interdenominational Fellowship.
1. Church Federations, etc.

H. Beneficences. (See Note 6.)
1. Local.
2. National.
3. International.

I. Payment on Loans and Other Debts.
1. Interest.
2. Reduction of Principal.

J. Reserve Fund. (See Note 7.)

Note 1. Many churches will want to include in the budget the payments of their minister to the Ministers' Pension Fund and relieve him of this obligation.

Note 2. A fund should be included to provide the minister with a reasonable sum of money for incidental expenses incurred in the service of the church; *e. g.*, stationery and supplies, postage, telephone, etc.

Note 3. Other activities. Some churches might want to include in their budget other auxiliary organizations which contribute to Religious Education.

Note 4. In some places, certain parts of the property of the church, such as the parsonage, are subject to taxation. Special assessments for permanent city improvements should also be included in this item.

Note 5. Provision should be made for the expenses of both lay and clerical delegates to State and General Conventions, and interdenominational gatherings.

Note 6. Beneficences, local, national and international, would include local charities, local institutions, state philanthropies and those of national importance, as the Red Cross, also Near East Relief and the like.

Note 7. This fund should include a sufficient amount to meet almost any emergency. It is always wise to have something for contingent expenses. Five per cent of the total budget should be put into this fund.

How to Raise the Budget

The Every-Member Canvass.

The every-member canvass has been so successful in all parts of the country and in various types of churches that the Committee on Church Finance is absolutely certain that this is the *only* permanently successful method to underwrite and supply the funds necessary to meet an adequate church budget. The committee as a result of its investigations of several successful churches, recommends this system to all churches, whether they be rural, town or city. The amount to be raised by the canvass will be determined by subtracting from the budget total the income from permanent funds, pew rentals and other sources, which may be regularly relied upon. Churches may expect a thorough every-member canvass to produce at least the following results:

(*a*) Possibility of an ever-enlarging church program.

(*b*) Individual members will be brought more intimately in touch with the work of the church.

(*c*) If the budget is raised, parish members will realize that they will not be called upon for additional contributions.

(*d*) The *esprit de corps* of the parish will be greatly increased.

(*e*) The responsibility for church finance is placed where it belongs, *i. e.*, on each individual, from the youngest child to the oldest member.

The Canvass Itself.

1. The Board of Trustees or other governing body of the local church should prepare a budget, not only to cover present requirements but to provide for possible expansion. The individual and collective financial ability of the members must be taken into account. Carefully analyze this situation with a view to encouraging the canvassers and to letting the parish know the real ability of the members in the aggregate. The results will be most encouraging. Individual contributions and suggested ability of each parish member should be confidential.

2. After the budget is prepared, have the parish ratify and accept it and adopt the every-member canvass as the method of financing. It is suggested that this action take place at a supper to which all parish members, young and old, are invited. Talks on both budget and every-member canvass should be practical and inspirational. Every one, both canvassers and subscribers, should be made to understand that the canvass is to be made of every individual and not simply of the head of the family. One hundred per cent enrollment of the constituency is to be encouraged and expected.

No pledges or subscriptions should be taken at this meeting.

3. On the Sundays preceding the canvass, the minister should keep this whole matter fresh in the minds of parish members. This can be done in a few minutes from the pulpit. The fact should be emphasized that the minister is to render moral and inspirational support to the laymen in the work of the canvass.

4. Four or five days prior to the Sunday of the canvass, an attractively prepared circular or letter should be sent to each member of the parish, together with a card requesting that they be at home on the afternoon of the canvass, thus lending their assistance to its success. This circular should include a personal message from the minister, explanatory paragraphs signed by the Board of Trustees or the Budget Committee, as well as the budget itself. This circular may in some cases be made elaborate and comprehensive, in others it will be multigraphed or mimeographed. Under no conditions should a pledge card be sent with this circular.

Choosing and Training the Canvassers.

While this preliminary and very important educational program is in progress, the selection and coaching of the canvassers, which are equally important, should be carefully done by competent instructors.

Do not choose for this task any disgruntled, pessimistic, or indifferent individuals. It is better to work with a few all of

whom are happy, optimistic, and interested, than with many, some of whom may defeat the whole campaign. Teamwork and enthusiasm are absolutely essential to success.

Not everybody knows how to be a successful canvasser, hence the need for careful choice and thorough training. Those selected as canvassers should be given all the facts about the figures in the budget; they should be shown how to approach a prospect and to "sell" him; they should be strictly charged to solicit pledges only on a *weekly* basis; they should be told when, where, and how to report; they should be organized into teams and the spirit of rivalry aroused; they must be made to realize that they are not *beggars* but business men, seeking to put the biggest business in the world on a business basis. Send them out confident and enthusiastic, and they will put it over.

(Next week the second installment of this article will treat of "The Big Day," "The Small Church," give a very interesting section on "Objections and Answers," and treat other important matters.)

The Social Welfare Director in the Field

Charles H. Pennoyer

The earnest invitation of the Rev. Clarence B. Etsler to visit Claremont, N. H., was very welcome and the visit itself was a delightful experience. It was inspiring to find how well the minister stands, not only in his own immediate church constituency but also in the town and beyond. He is a member of the State Legislature, and does a more effective ministry because of that political leadership. He is on the judiciary committee of the New Hampshire House of Representatives. I preached in this church on Sunday morning, spoke to the Sunday school, took part in the Y. P. C. U., and gave a lecture at a banquet of the Men's Club. Here is where the Sunday school never has to beg any one to teach, and where the well known Congressman, Hon. Hosea W. Parker, was the beloved superintendent for over half a century.

Since being at Concord, N. H., I learn that the Charity Organization Society of that city has elected the Rev. Harry F. Shook as one of its directors.

The minister at Rutland, Vt., is the Rev. A. J. Torsleff, who was secretary of the Maine State Baby Welfare Association before taking up his work at Rutland. After my lecture here, at the annual parish supper, I was asked to come again soon.

The Rev. Fred C. Leining, of the Church of the Mediator at Providence, R. I., is one of the broadest and most public-spirited of our ministers. He and his church are interested in several kinds of social welfare. At my second visit here the address was at a church supper. Among the honored guests were the general secretary of the Family Welfare Society, Mr. Henry F. Burt, who is also leader in the new Council of Social Agencies, and who was at one time in charge of our Unity Settlement of the Church of the Redeemer at Minneapolis, the executive secretary of the Visiting Nurses' Association, the field secretary of the American Red Cross Home Service, the executive secretary of the Mental Hygiene Society, the probation officer of the Juvenile Court, the head resident of Nickerson Settlement and Day Nursery, the director of the Municipal Recreation Department, the general secretary of the Y. M. C. A., and other welfare workers. There was a general discussion of the address. The social welfare leaders were shown about the church and were enthusiastic over its equipment as a social center.

The Rev. C. A. Haney called me to preach at South Acton, Mass., and to speak to the Sunday School.

Cincinnati called the director for a second visit. I had already, on the first visit, made the social welfare contacts, and the Rev. John E. Price and the church co-operated again, by having as honored guests, at a well attended church supper, a representative of the Council of Social Agencies, the executive secretary of the Associated Charities, the director of the Juvenile Protective Association, the superintendent of the Visiting Nurses' Association, the director of the Hospital Social Service, the director of the Community Center Department of the Public Schools, the chief psychiatric social worker at the Central Clinic, also Mrs. C. H. Stephens, director of the Y. W. C. A., Mrs. Arthur Nash and Miss Grace Nash, our own workers. I arranged for these and others to give weekly lectures at the Broadwell School and I was honored by being asked to open the school this year with a week's Social Welfare Institute, covering four days. Dean Price felt pleased with the response shown. When a man puts such vision and service into a plan as Mr. Price does, it is no wonder that the citizens generally sit up and take notice. A professor in the University of Cincinnati, on looking at his 1925 catalogue, declared that his school is giving the most unique and finest educational service of its kind to be found in the city. Associated with Mr. Price are: A. M. Crane, Nature Study; A. L. Eyler, Civics and Americanization; Annette Campbell, Health Culture and Self Culture; W. A. Justice, Education. Dean Price gives a popular course in Modern Drama. The trustees of the church are the trustees of the school, which runs through January, February and March, and is open to all the public.

While in Cincinnati I stayed at the Y. M. C. A. The Community Pulpit service will be used at Cincinnati, Hamilton and Milford, the churches served by Mr. Price. The good influence of our Cincinnati minister reaches far and helps many. I was honored also by being given opportunity to lecture at Unity Center.

The Rev. L. Griswold Williams is making himself felt as a progressive influence in the city of Reading, Penn., and his church is actively supporting him in his social program. His artistic gifts and dramatic and story telling ability are put at the service not only of the church but of the community generally. He has made his church hall into a fine center of recreational service. I had the opportunity of preaching here Sunday morning, meeting groups, lecturing to the Sunday evening forum meeting and giving the address at the annual church supper, as well as speaking to the annual parish meeting afterward. Honored guests at the supper were the president of the Berks County Welfare Council and Superintendent of Hope Rescue Mission, the executive secretary of the Social Welfare League and Community House, the probation officer of the Juvenile Court, the director of the Municipal Bureau, the secretary of the Y. M. C. A., the secretary of the Chamber of Commerce and the executive of the Boy Scouts. Also present were our own church social welfare leaders: Mrs. A. D. Nelson, who as a nurse organized the first emergency hospital service for the Red Cross during the influenza epidemic of 1918, who was for eleven years secretary of the Visiting Nurses' Association, is now a trustee of the Berks County Mothers' Assistance Fund, and executive secretary of the Reading Birth Control League; Mrs. Josephine Pierce, of the Visiting Nurse Association, and Miss Grace Frame of the Story Tellers' League.

I took an early train to Harrisville, where a call was made upon Governor Pinchot, and on Miss Mary F. Bogue, one of the young women of our church, who is State Supervisor of the Mothers' Assistance Fund, which was under the State Board of Education but is now under the State Welfare Department.

The next train for Washington arrived there just in time so that I could make ready to lecture for the Community Center Department of the Public Schools of the District of Columbia, at Wilson Normal School Community Center. I looked in at the Conference on the Cause and Cure of War, and made other calls in the city. Mrs. Mabel B. U. Leonard has promised to represent this Department at occasions where necessary and to co-operate in matters of publicity information and other service. Mrs. Leonard will be an invaluable help.

The Rev. Hal T. Kearns put in a hurry call for a lecture at the Baltimore church Men's Club. There I found the same lively church loyalty and social welfare interest as before. The president, William H. Lausch, and others of the club, are especially interested in establishing the Community Pulpit. Miss Rose Erdman is the chairman of the Social Welfare Council of the church. The Neighborhood Association meetings held in the church social hall have been successful. Co-operation has been specially given the City Family Welfare Society, particularly at Christmas time. The city's confidential exchange is being effectively used.

I was greatly helped by my visit to the minister's home, the church and the community of Towanda, Penn. There Rev. James Dean Herrick is the dean of all the ministers. On Sunday morning I preached at Towanda, both morning and evening, spoke to the whole Sunday school and to different classes, and gave two social lectures week day evenings. The program also included an address before the Rotary Club, one before 400 high school students and another before the more than twenty ministers of seven different denominations. The last named address aroused such general and thoroughgoing discussion that a second meeting was called by the Towanda ministers, with the result that I am helping them to provide for meetings of a kind of civic revival in that community and looking to a program of definite education for citizenship. For one thing this called for a visit to the American Social Hygiene Association in New York City and considerable correspondence.

Two of Mr. Herrick's laymen drove us to outlying posts for preaching. His chairman of trustees, J. F. Kuhns, took us to Standing Stone, where Jabez Stevens will receive the Community Pulpit service and care for other matters. H. S. Patterson, chairman of the Towanda Church Social Welfare Council, drove us to Athens, where we held a preaching forum service, and there Grant Parks will be the chairman of the Community Pulpit and other welfare service. Mrs. C. L. Felton, of the Standing Stone church, asked if she might use the Community Pulpit in her neighborhood, some distance away, and of course I gladly consented. All of these Pennsylvania churches made me promise to come again.

The long planned visit to Philadelphia opened with a round table, in which two city associated charities workers and several church social welfare leaders and others conferred on practical matters. The chairman of the Church of the Messiah Social Service Committee is Mrs. J. Thomas Moore. This church has long had a charitable fund, has helped the Children's Hospital, sometimes providing a bed there, has sometimes sent poor and sickly children to the seaside for a fortnight, was the first church in the city to have a Sunday school "giving" Christmas festival, helps the Children's Aid Society, the Home for Discharged Prisoners and numerous other welfare enterprises, and carries on an outstanding neighborhood service in the form of Sunday evening pictures and classes for boys and girls. Dr. Benton is chairman of the Philadelphia Council for World Peace, and chairman of the International Relations Committee of the City Federation of Churches. Mrs. Benton, too, is active as the State Field Secretary for the Women's International League for Peace and Freedom, and with her, on the staff, is another Church of the Messiah woman, Mrs. Anna Bracht. Other welfare leaders of this church are Miss Rita A. Gilbert, of the Home Service Section of the Red Cross; Miss Mary Harvey, who works with the Y. W. C. A. and at the Lighthouse Settlement; and Mrs. Caroline R. Penton, matron of the Church of the Messiah Home. Miss Edith Sweetser, daughter of Dr. Sweetser, was for two years a volunteer in one of the city's social settlements and for two years in charge of the field service department of the S. P. C. C., after which she organized the social service department of the Homeopathic Hospital and remained in that work for twenty months, when she became a teacher.

It was my privilege to give an address at the Universalist Fellowship Dinner, in which the Church of the Messiah and the Church of the Restoration joined, on a Friday evening. On Sunday morning I spoke to the Sunday school of the Church of the Messiah and to the John Murray Men's Class, and preached at the morning service. In the evening I spoke at the big moving picture mass meeting. I left before the service was through and hurried over to the Church of the Restoration, where I responded to Dr. F. A. Gray's invitation to make a short address. Miss Gertrude Butterworth, of this church, is an attendance officer in the city schools. Miss Agnes Sheppard, State Y. P. C. U. Superintendent of Social Welfare, is a member of this church. On Saturday afternoon I visited the Church of the Messiah Home for Aged Women, and gave a short address. While in Philadelphia I gave addresses at the Central Y. M. C. A. Open Forum, and the Canadian Club banquet.

Miss Emma L. Hutchins, of West Chesterfield, N. H., reports that that church has held recreation and other social programs at the church hall, community picnic and dramatics and study, and that the summer pastor, Miss Swett, was of great assistance in the church social welfare. Members specially helped to double the Red Cross membership for 1925.

It is encouraging to find our churches, and church people in their community life, already so much interested in some one or more forms of social welfare, some especially so, and willing for a growing co-operation in such service.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Shape of the Earth

I spake unto Keturah, saying, I have often wondered about the shape of the Earth.

And Keturah said, They taught me in the Geography that it was Round, and I do not think that it hath changed.

And I said, I do not feel too sure about that, and it may be that they have been fooling us. Let us go around and see. And if we come back again to the same place without turning about, then we shall know.

So we began to prepare. But we took thought and considered, and we consulted such as be wise in Physick, even the Chirurgeons and Physicians, and they said, It were more prudent if Keturah should remain on this side of the water.

And I said, My dear, when the Virtues were distributed, thou didst receive thy full share, and became in addition Residuary Legatee, but one grace thou lackest. For thou art not a Good Sailor.

So we decided that I should go alone. And it was rather a Solemn Decision.

But on the day before we were to have separated, Keturah said, I also go with thee.

And I said, Then must we see the Photographer, and have thy Picture inserted in my Passport.

And she said, I have seen him, and here are the Pictures.

And I said, Keturah, we have ever taken counsel of our Faith rather than our Fears, we will do this thing together.

And so we paid the fare thereof, and we found a place in the Ship where there was room for us, and we said, The Lord do so to me and more also if we see not this thing through together. For we have been together a long, long time, and by the blessing of God we shall do this together also.

And thus it is that we sail forth on this new adventure. And if the Earth be flat, we shall come unto the end of it, and turn back; but if it be round, then shall we keep on going until we come back again.

And divers of our friends spake unto us, saying, We hope that we shall know of your journeyings, and that there will be Parables that grow out of them. And I have promised them that if God will, it shall be so. But what experiences shall come to us, and what parables shall be made out of, that I know not. But when we come back again, we shall be able to answer those who inquire of us, and tell them whether we have found the earth a place where one had to turn about and come back, or whether it be indeed as the Geographers have declared unto us.

So we take the wings of the morning, and dwell in the uttermost parts of the sea, but we are not far from the love of the Good God who hath guided us thus far, and we are together.

Home and Children

THE LITTLE ELF

I met a little Elf-man, once,
Down where the lilies blow.
I asked him why he was so small
And why he didn't grow.

He slightly frowned, and with his eye
He looked me through and through.
"I'm quite as big for me," said he,
"As you are big for you."

John Kendrick Bangs.

* * *

ROY, THOROUGH BRED

Rose Brooks

THREE days before her holidays were over, Theodora faced her father over the breakfast table, deserted, except for themselves.

"Your vacation has been a godsend to us, Theo, as well as a pleasure," said Mr. Bradford, rising to stoke a smoldering fire into flame. "No trained nurse, cook, and general manager rolled into one could have done better. I'm sorry for you, though—I mean I'm sorry you've had this kind of a vacation. No, I know you don't begrudge it, and we'll take the lift you've given us in the spirit you've given it. Now that we're all on our feet again, what can we do to help you get off, shipshape, on Monday?"

Theodora's usually smiling face was grave. "Oh, I'm all right," she said. "I suppose I had no business to enter college, anyway."

"Why, Theo!" her father turned to reassure her. "We had that all out, my dear, last fall, when you went. Isn't Marcia fifteen? Older than you were, when you had to fill your mother's place. And here am I, home all day anyway, and if one man and a fifteen-year-old girl can't between them run a house and three children' —

"You're all just up from the grippe, and Marcia's different anyway, and you know and I know what hopes we're all building on your book, and I s'pose you want to write it just as much as I want to go to college. O Daddy"—and as Theo slipped back into the childish name, she slipped into his arms as well, and finished with her brown head on his shoulder. "I do love college so!"

"Of course you do! Who's prouder of the fact than your old Dad?"

"But Marcia can't keep order as I can, and give you any time, and I'm a year younger than most of the girls"—

"So much the sooner we'll be having a real earning member of the family"—

"You needn't tell me why you've stayed home these years, Daddy," Theo accused. "And with me at the helm, you did have time to turn stories into bread and butter, didn't you? Such good stories—you know what the publisher said, if your book is as good as your stories; and I go off and come back to Marcia's mismanagement. Oh, I do know she does her best—and all of you sick—and your book hardly begun"—

"There—that's all up to us, my dear. When next you come home, who knows what wonders we'll all have wrought? Fly along now to town. I heard you tell Marcia you had errands you must do—and mind you bring your ticket back with you."

And Theodora went. Halfway to town, staring out of the trolley window, she turned to look hard at something, turned further in her seat to watch it, till, owl-wise, her head was all but unscrewed. No longer able to see it, she rose in haste, rang for the car to stop, scrambled out, and took the first car home.

"Here I am!" and Theo's voice sounded happier than it had all vacation, as she ran in her own door. "Daddy! Marcia!"

Two surprised figures emerged from the kitchen. "Here I am!" repeated Theo joyously. "And to stay! Now, Marcia, you help me tidy up Daddy's study so he can get to writing, then we'll have this house in proper order by night or my name's not Theodora Bradford."

"You couldn't have got to town and back in this time," began Marcia.

"I didn't. I'm not going back to college."

"My dear, do you go to college Monday morning." Father's voice was troubled. "We're not such a set of incompetents as you think."

"I'm not going back to college." Theo's voice was gay, her eyes alight.

"Oh, Theo, I do try," Marcia despaired. "And Father says I'm doing better."

"Try! Of course you try! I'm not going back to college, that's all. Not this year. Nothing can change me. There's just one favor I want to ask."

Joan, Jimsy, and Peter had clattered in and joined the group. "I want a collie puppy," Theo finished.

"Theo! Have you gone mad?" Father sat down weakly in the first chair. "You give up college with the air that you're blowing away a bubble, and next breath you request a collie pup as though you asked a diadem."

Marcia stared. Joan, Jimsy, and Peter capered their delighted approval. "But Theo," Peter stopped in his war dance, "that's what we always wanted and you always said no."

"You learn lots at college," said Theo gravely. "You see I've learned already that I was wrong about lots of things. And I want a collie puppy. A gold-colored one, with a big white ruff, and I shall name him *Le Roy*."

"Means king," Marcia informed the younger children.

"That's all right, king he is," said Theo, with an air of finality.

That's how Theodora Bradford came to stay home from college for the rest of her first year, after three months' brilliant beginning.

And that's how Roy, as the children promptly called him, came to be a much-cherished member of the Bradford household in spite of numerous chewed slippers to his credit.

Inside a week the children, Marcia included, departed each morning for school in orderly fashion,

properly fed and on time. Inside of a week, home was home, with Theodora a young but efficient head, who kept her own counsels and looked to no one for inner help except to Roy!

"Whew! These pots and pans!" Father, going into his study, overheard. "How can one meal take so many! And about a million middies and blouses to iron!" Inwardly perturbed, outwardly innocent, he walked into the kitchen so quietly that Theo, at the sink, jumped. "Oh! I didn't hear you! I was conversing with the pots and pans," she finished.

"Let me help."

"No," firmly. "You're due in the library. Why are you out of it?"

"I want to help my daughter."

"No. It's my book, too, if I do this. Where's Roy? I want Roy!"

Half an hour, and Theo was her own gay self, singing at the bed-making. Roy under each bed in turn, scratching his back deliciously on the springs.

"Beyond me," Father soliloquized over his book in the library. "The few times she does let disappointment show through the surface, it's Roy she wants. Beyond me. But if she can do what she's doing for this family, I can set her free for college next fall with this book," and squaring his shoulders and his chin, Father fell to, and wrote without stopping what the publishers afterward said was the very best chapter of their very best book of the year.

At the end of the school year, all the children were creditably promoted, and Father, after having received letters of praise from his publishers, was beginning to receive checks. The first one he promptly endorsed and, calling Theodora to his study, laid it in her lap. "Toward the college expenses of my daughter, of whom I'm inordinately proud," he began so gravely that Theo flushed bright red with pleasure. "O Daddy! You don't mean these will keep coming! As big as these! This one would pay a housekeeper for goodness knows how long!"

"There'll be others for housekeepers. The first is for my daughter Theodora." Father, though whimsical, was deeply serious.

"We're all so proud of you, Daddy!" Theo's voice was as sincere as his own.

"You needn't be. When could I have written this book or any other unless my efficient daughter had wrestled with pots and pans and ironing-boards?"

"Oh, Daddy, don't," Theo was plainly embarrassed. "I shouldn't have gone off like a pig in the first place. You know it. And then when I came home, I shouldn't have thought even once of going back. Anyway, I didn't do a thing. It was Roy. Where's Roy?"

"Theo, what on earth is all this about Roy, anyway? Curiosity? I'm bursting. All these months Roy has been your stay in time of stress. Now, thanks to you, we've come out on top of the heap."

"It was Roy."

"In one more minute your father will be demented before your eyes."

"It *was* Roy." Theo, arms around Roy's neck, buried her face in his ruff. "You'd tell, Daddy. You'd think it was silly."

"Tell? You know better. Roy is an honored and handsome member of the household. If he's also a prince in disguise, time I knew it."

"Well," began Theo slowly, her voice muffled in Roy's ruff, "you know I started to town one day to do errands and to get my ticket. I meant to leave this household in that awful state. Remember?"

"I remember I wanted you to have the chance to go back to college."

"And halfway to town—I was trying not to feel I was running off—I was feeling all horrid inside and saying to myself there were plenty of girls who wouldn't mind cooking and ironing, and I was trying to make myself believe I was cut out for something better—that I'd be out of place in a kitchen—and"—long pause.

"And?"

"And I looked out of the window. That's all there was to it. I just happened to look out the window of the trolley."

"No, young lady, that is no end of a story, even in these modern days. Go on."

"Well, all I saw was a ramshackle old delivery wagon, a dejected old black horse hitched to it, and a grubby boy climbing over the wheel into the driver's seat. And"—

"And? Theo, I'll shake you if you don't hurry!"

"Well, on the seat was the most wonderful collie I ever saw. Thoroughbred, every hair of him. And he wagged his tail at that grubby boy, and barked with joy when that old horse shambled off."

Father's eyes began to twinkle.

"Happened to be his job," finished Theo. "And his job didn't do anything to disguise him. Anybody could see, rickety old outfit and all, that he was a thoroughbred."

Father's laugh rang through the house as it had not in years. "Were we as bad as that! That dejected old black horse could never have felt worse than I did that day I thought you were going to get your ticket!"

Theo's laugh rang with his. "Oh, Daddy, I never thought of it that way! Truly I never meant to liken you all to that miserable outfit! I just thought if a collie could overcome such handicaps"— Laughter gained its way with them both.

Father, serious first, stooped to stroke Roy's head. "That collie you saw never proved it half so well as you have, my dear."

"It?"

"That a thoroughbred can do anything."

"O Daddy!"

"That one swift look out the trolley window did more for this household than you realize. Now that I know what that look taught you, I can better stand your having given up your college year, since now you can finish in peace of mind."

"I can't take Roy with me," murmured Theo.

"Roy will be my own special charge, and between us we'll keep the best secret I've ever heard in the world."

(*All rights reserved.*)

* * *

Yvonne: "He wore my photograph over his heart and it stopped the bullet."

Anatol: "I'm not surprised. It would stop a clock."—*Goblin.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Twice Thirty

By Edward Bok. Charles Scribner's Sons. $4.50.

In Jung's "Psychological Types" the author describes the two broad types into which humanity is divided, on the one hand the extrovert, the man who does things, and on the other hand the introvert, the thinker. America is the land of the extrovert, and to America came Edward Bok, a man of action. Here he found an environment in which his many and varied talents profited him greatly, and he has contributed much to the country, at the same time amassing wealth enough to enable him to retire at the age of fifty-five.

Retiring, however, is not an American custom, and when, in the "Americanization of Edward Bok," he stated his decision and his reasons for arriving at it, many people took exception to his course of action. The American tradition is to die in the harness. In "Twice Thirty" Mr. Bok gives an account of the last five years and attempts to justify his retiring, but he has also added some interesting stories from his earlier life, stories, it appears, he omitted from his autobiography because he had this volume in mind. He is a good show-man and knows how to make the best display of his wares.

Mr. Bok introduces the book by repeating a conversation with Henry Ward Beecher in which that eminent preacher told him that wisdom does not come until a man is sixty. It is as a man who has attained unto wisdom, then, that Bok writes, telling anecdotes of his childhood, relating incidents in the lives of the great and near great, and voicing his philosophy of life. Whoever has read the "Americanization" will not need to be told that the book is interesting reading.

Recollections of his childhood in Holland and his adventures and misadventures as a boy in New York entertain the reader and reveal, as Bok intended they should reveal, those qualities which later brought him success. There is more about his quest for autographs, illustrated with signatures of many of the notables of half a century ago. Bok has been told, he says, that his collection is a tribute to American "nerve," but he denies the accusation, and attributes his success to the absence of fear or doubt in his mind. Extrovert that he is, he apparently never questioned the outcome of his requests, and his collection, in his own mind at least, justifies his attitude.

Of the experiences of later years his contacts with President Roosevelt and President Wilson interest us most. To the quality of Roosevelt's mind he pays homage, and he attempts to defend the late President from the charge of egotism. His chapter on Wilson reveals the side of the man which was obscured during his period in office, and concludes by praising Wilson's vision. "It is a remark made and oft repeated," Bok writes, "that Woodrow Wilson failed in his great vision. But did he? Is it not more likely that time will prove that it was not he, but the American people, who failed?"

Among the miscellaneous chapters, one finds the passages in praise of Holland interesting and the bit about English customs amusing. The widely read letter which he wrote to his son on the latter's enlistment, will appeal to many, and his description of the motives underlying his peace award adds to our knowledge of that phase of post-war history. The account of the Philadelphia Forum should stimulate the civic ambitions of the readers, and there are many minor anecdotes and stories that entertain.

In this book Bok gives much more of the personal than is to be found in the "Americanization." In a chapter which he entitles "Twice-Born in Twice Thirty" he describes the two Boks, Bok the editor and the real Bok. It is a study in a kind of dual personality which is more common than the famous cases of Dr. Prince and is all the more significant for that reason. His retiring ended his dual life and unified his personality, wherefore, following William James, he speaks of his rebirth. Bok's inability to express his real nature in his work as editor of the *Ladies' Home Journal* is reflected much more poignantly, one imagines, in the lives of many Americans. Perhaps no work can give adequate expression to the true self, but such a sense of division as Bok experienced can not but be regarded as evidence of a serious weakness in our contemporary life.

In fact Bok's whole theory of success seems utterly wrong. It may be exceeding bold in us to quarrel with him now that he has reached the years of wisdom, but after all we who are at the beginning of life have to decide about such matters for better or for worse. Speaking about large salaries Bok puts to an imaginary young man the following question: "Are you willing to give up the next thirty or thirty-five years to working every day, perhaps holidays, too, from twelve to fifteen hours a day, beginning with the most manual work of a laborer, and going without vacations, and having very few pleasures, ready at any hour of the day and night to obey the call of business?" "What proportion of the young men of to-day," he asks, "would answer in the affirmative?" "Very few, I fear," he answers. "Yet that is exactly what a $100,000 job means." Undoubtedly Bok is right, but the question is whether $100,000 a year could possibly be worth it. We have little sympathy for Bok's theory of earning a lot of money and then having a good time and doing good with it afterwards. We intend, so far as we are able, to have our good time and do our good as we go along, believing that we will have a better time and do more good that way.

It is impossible to talk at greater length about Bok's book. For one thing we should repeat the adjective "interesting" too many times, inasmuch as there are no really adequate synonyms and that is the only word that describes the various chapters of the book. We would close by offering a quotation: "I am one with the writer, Bart Haley, who sees the real American as he who, stone by stone, and girder by girder, makes a marvelous building of thirty or more stories stand safe and secure on the rock of the earth; the man who makes it possible for us to walk across waters and ride under the bed of rivers; the man who can burrow under the earth to build and then operate great railroad systems in tiers, and build on top of them great buildings; the man who with wire, steel, and canvas constructs a mechanism that equals and bewilders the eagle in its flight; the man who defies the accepted laws of time and space; who matches his physical strain and stress against the machine of steel and iron which he propels and compels to do his bidding; the man whom we call a working man, a laborer, but who is really an artist far greater than he who paints on canvas or chisels in marble." That is the vision of Edward Bok, the extrovert, the man who never questions whether there should be buildings and subways and airplanes or not, who never asks himself whether man's conquest of time and space have enriched his soul, the man to whom it would never occur to ask, as it occurred to Thoreau when they told him that telegraph wires carried men's messages from Boston to Montreal, "But have they anything to say?"

* *

The Current Magazines

Glenn Clark, writing in the *Atlantic Monthly* under the title "A Lost Art of Jesus," praises the use of the imagination in religion, beginning with comment on the parables of Jesus as example. In part the article continues the *Atlantic's* discussion of prayer.

Clarence Darrow and Horace Bridges debate in the *Century* the question of capital punishment, Mr. Darrow arguing from the point of view of a mechanist who denies free will. Von Ogden Vogt, author of "Religion and Art," offers some significant suggestions in regard to an American cathedral.

(Continued on page 30)

Our Young People and Others

Conducted by Granville Hicks

THE UNION GROWS

That the Union is making marked progress this year is indicated by the latest reports regarding new Unions. Buffalo, Camp Hill, where Mr. George Gay is now located, Racine, Wisconsin, and Northfield, Vermont, have all reported recently. The latest Union on the list, however, is Waterloo, Iowa, where the pastor, Mr. Willard Bodell, called a meeting expecting to find fifteen young people and was met with twice that number. A new Junior Union has been organized in Clinton, Illinois.

The rapidity with which new Unions have sprung up this year indicates the results to be expected from concentrated field work. As already recorded, the Executive Board has taken steps to meet that need, and a considerable fund has already been raised. The appropriation of the General Convention, amounting to $500, gave the fund a good start, and the efforts of the board have raised more than $150 to add to it. Another $150 is already in sight, and there seems little question that the desired $1,000 will be raised.

The goal will be reached, however, only if interested individuals continue to contribute. Nearly one-half of the $150 received to date has come from Unions, but the remainder of the sum has been the gift of individuals, some of them members of the Union, but many of them not. One friend of the Union contributed $50. Another, Mrs. Kirker, of Little Hocking, Ohio, reading the plea for money in the *Leader* of a few weeks ago, sent in $5 with her sincerest wishes for the progress of the Union. Such friends as these are among the Union's greatest assets. There must be others who will help us to reach the desired $1,000.

* *

KEEPING IN TOUCH

Ruth Owens, superintendent of the Devotional Department, has inaugurated a system of round robin letters for the state devotional superintendents. In this way she is stimulating the interest of these state officials, is keeping them informed of the work of the department, and is helping to co-ordinate their activities. There can be little question that the letters will add materially to the effectiveness of the department.

In this connection it is interesting to note that when President Reamon proposed discontinuing the state presidents' exchange the almost unanimous reply was against this suggestion. The state presidents, even those who had not regularly contributed, were quick to say that they had profited greatly by the suggestions which the letters contained. They agreed that without the exchange they would be less efficient because less in touch with what was going on.

The Y. P. C. U. has been peculiarly successful in dealing with a problem which proves too much for most similar organizations. The question of geographical representation is frequently solved by permitting a group in the immediate vicinity of some city to manage affairs while officers outside that area have little real influence. In the Y. P. C. U. the officers are so widely separated that no two of them can meet very often, while for three of them to get together is possible only at considerable expense, but the business of the organization is carried on with reasonable success. The use of executive board letters and the introducing of a scheme by which motions may be made by mail has made all this possible. And the habit of round robin letters has spread to other branches of the work with most gratifying results.

* *

YOUNG PEOPLE'S WEEK

Unfortunately, perhaps, Unions do not send in a regular report of their Young People's Week activities, and the sole source of information is the news items in *Onward*. Thirty-nine Unions sent to *Onward* accounts of their observances, a larger number than has ever reported before. If the number reporting gives a fair indication of the number taking recognition of the week, it may be assumed that this year the number of Unions observing Young People's Week was the largest in the history of the Y. P. C. U.

Most of the Unions occupied the pulpits of their respective churches, and in a majority of the cases members of the Union spoke. In a few cases state or general officers were introduced as the speakers. In addition to the Sunday observances there were frequently midweek activities, and not a few Unions followed the committee's suggestion of having a meeting to discuss vocational guidance as well as a social gathering. Again one should mention the good work of the committee in charge, led by Miss Myrtle Belyea.

* *

THE LEGION OF THE CROSS

It may interest readers of the *Leader* to learn that the returns in the Legion of the Cross, the missionary department, are $917.71, whereas last year at this time they were $731.67. Sixteen Unions are paid up to date, and nine Unions have pledged all their members for the coming year. Santa Paula, California, is the Union with the highest per capita contributions, Springfield, Vermont, and St. Paul, Minnesota, following. Santa Paula has contributed $2.15 per member, and there are ten other Unions all of whose members have contributed more than a dollar apiece. On the whole the showing is most encouraging.

* *

DETROIT

It is not too early to call attention to the fact that the annual convention of the Y. P. C. U. will be held this year in Detroit. Already a program committee has invited many of the speakers, and the Detroit Church and Union are making preparations to entertain the visiting Unioners. Unions in the East are hard at work raising money to send delegates, and they should be accorded a generous support in all their activities.

For the Quiet Hour

Tact is a gift; it is likewise a grace. As a gift it may or may not have fallen to our share; as a grace we are bound either to possess it or to acquire it.

Christina Rossetti.

We all believe so little in the medicines of Christ that we do not know what ripples of healing are set in motion when we simply smile on one another.

Henry Drummond.

To-day is a king in disguise. To-day always looks mean to the thoughtless—in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days.

Ralph Waldo Emerson.

The transformation of the world was begun by the silent influence of friendship. And that influence is our possession. Every one of us has it, and can use it. Where we are good friends and helpful neighbors we are walking in the Master's steps, we are living as he lived and doing as he did.

George Hodges.

If God permits the lid of evil to be lifted as a test or as a punishment, the key remains in his hand to secure that lid again when he will. But if I lift any lid of evil, I have no power to shut off the dire escape from myself or from others; death and defilement I may let loose, but I can not recapture.

Christina Rossetti.

By this impressive phrase, "the world to come," we are not to understand a world which does not exist, but one which has not yet been revealed. It has come, but we have not come to it; it encompasses us but we have not yet entered into it.

John Watson.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

TEMPERANCE DEPARTMENT FOLDER

Our temperance superintendent is publishing a new department folder of suggestion and information, together with a suggested program for May 3. It is expected that this folder will reach you about the third week in March.

Please plan to preserve it for reference, since it will contain a very complete list of standard sources.

Any inquiries concerning this department should be addressed to Rev. Harry Adams Hersey, 3 East Main Street, Canton, N. Y.

* *

NEWS FROM DENVER

"Parked" in the station and waiting for the minister—how familiar that sounds. The place is Denver, and the minister Rev. Harold H. Niles.

Denver, "Queen City of the Plains," is an amazing surprise to most visitors. Where one expects to find a city "among the clouds," one finds instead the city of the plains, although a mile above sea level. Fifteen miles away the foothills of the Rockies tower. Many a tourist, deceived by the clearness of the atmosphere, has attempted a before-breakfast stroll to the "hills."

Here in Denver the people like their progressive city and state, their splendid roads and mountain parks, their bracing climate and sunshiny days, and, shall we add—themselves. At first the Eastern visitor smiles. Before two weeks have passed, he too has joined the prevailing order of "Colorado Boosters."

Coming to Denver for a five weeks period of home missionary work as the assistant to the minister is an experiment in intensive work in one parish. What have we planned to do? For three Sundays the assistant has acted as superintendent of the church school, planning worship programs and supervising. A careful search is being made for the right person for permanent superintendent.

One other objective is an increased membership. This has meant systematic visitation of three kinds: first, calling upon families whose children are now enrolled; second, calling where the children were formerly members or upon Universalist families whose children ought to be members; and third, a canvass of the church neighborhood to invite children who do not go to other schools to attend. It is yet too early to tabulate results.

During the past two weeks a new Cradle Roll has been formed with an initial membership of ten babies and a splendid superintendent, formerly a member of Dr. Shutter's church in Minneapolis.

In the church school a young people's class has been organized, with Goodspeed's "Story of the New Testament" as the basis for the course. That the principal of the Byers Junior High School is the teacher means much for its success.

Other plans and other projects there are, but development comes slowly. Within the next two weeks we want to report further progress. *M. F. S.*

* *

GOOD FOR CONGRESS SQUARE

Great news comes from the First Church in Portland—which everybody knows as "Congress Square." Here are a few items: steady gain in attendance through several months; several classes and even some whole departments have perfect records for a number of weeks; eight new members one Sunday and a whole class of older girls added the next; over two hundred merrymakers at the indoor picnic and stunt night; special emphasis to be given to worship period during Lent; fine orchestra; vested choir in prospect; curriculum to be revised and very best lessons introduced.

What is the explanation of all this progress? Or, rather, *who* is the explanation? Miss Ruth Owens, parish assistant, is responsible for a large part of it, though she would give great credit to the Portland workers who have rallied so splendidly to her support. When Dr. and Mrs. Vallentyne reach their new parish, they will be delighted with the church school.

* *

SIMILAR TO CARL

We learn of a man who desires to devote his life to the Universalist Church and who is said to be able "to do such work as Mr. Carl Hempel does at Lynn." Remarkable recommendation! We have five hundred churches that *need* such a leader. Which one will apply for his services? Write to the General Sunday School Association.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

SOMETHING BIG IN THE KINDERGARTEN WORLD

Each year it is the aim of the various branch associations of the Kindergarten Union to hold conferences. Because of the terrible calamity last year, this custom had to be disregarded, but last month the Tokyo Branch rallied its forces as we all met for a two days' conference.

The Karuizawa Convention, being for the foreign kindergartners principally, is of course entirely in English, though there are always many of our Japanese friends in attendance. But the branch meetings are for the kindergartners of the individual locality, whether the kindergartner be a foreigner or a native, and the program is entirely in Japanese. It is the purpose of each year's committee to arrange a program which will really help the workers, which deals with the leading problems and topics of the day. So it is that noted speakers from all over the country are called to speak to us.

This year's program was especially interesting to me, and I think you will want to know what Japan is doing for the betterment of its kindergarten work. The first day's program was opened by a short devotional service led by the president, Miss Ishihara, followed by a most interesting lecture on the Need of City Playgrounds in Japan, given in an entertaining manner by a noted worker, Professor Uehara, Doctor of Forestry. He has visited many playgrounds in the United States and had been especially interested by the playgrounds of Chicago. He urged that we do all we can to start some sort of a movement for the establishing of city playgrounds in Japan. He begged for workers and for funds to work with.

We partook of light refreshments and got acquainted, each giving her name, the name of the kindergarten she represented, etc., and played the rest of the afternoon.

The next morning's session was begun with devotions by a foreign teacher, Miss Drake, in Japanese, and was continued by a very spiritual talk by a famous Salvation Army worker, who told some of his very interesting experiences. One training school's girls gave us a most pleasing vocal selection, and we broke up to talk and to eat our lunch. We sold tea, fruit, balls of rice, etc., for the benefit of those who did not bring individual lunches and we had a merry time until the clock pointed to one-thirty. Professor Nagauri, of one of the leading government training schools of Tokyo, livened us up some more with an inspiring talk on kindergarten work in general in Japan, gave his ideas on free, conservative and half-way between kindergartens, causing much amusement by his clever descriptions of some kindergartens he had seen. I had charge of the next part of the program, the teaching of new or especially interesting games and songs. My girls did wonderful work and when the crowd left for their homes and dinner, it was humming the little ditties to the last member. I was so proud of my teachers.

It was an inspiring conference and I am sure many lessons were taken home, and thought about afterwards. I am looking forward to our reunion next year with keen interest.

Bernice Kent.

Among Our Churches

Church News and Interests

PERSONALS

Judge Roger S. Galer of Iowa addressed the National Federation of Religious Liberals at Lincoln Center, Chicago, March 3, on "The Social Convictions of a Liberal."

Rev. Charles F. Patterson of Arlington, Mass., recently entertained at dinner nine of the ministers of that community—three Baptists, two Methodists, a Unitarian, an Episcopalian, and two Congregationalists.

On Feb. 28 a son, Robert Sands Mercer, was born to Mrs. Ottis Mercer, formerly Miss Sarah Jane Morgan.

Rev. Edson Reifsnider, D. D., 840 Lime St., Long Beach, Calif., has entered upon his duties as pastor of the Long Beach Universalist church. In this issue he has some interesting things to say about the Meriden, Conn., church, of which he was acting pastor for some time.

On Dec. 30 a son, Edwin Gay, was born to Rev. and Mrs. Edwin B. Cunningham of Indianapolis.

Rev. Fred A. Moore of Brookline, Mass., on Sunday, March 8, presented his resignation, to take effect April 1. He is to take an executive position with a new social welfare organization in Chicago, which has among its backers Miss Jane Addams and Dr. John Herring, and whose object is to promote closer fellowship among the different racial and social groups of Chicago.

Dr. Frank W. Ballou, Superintendent of Schools in Washington, D. C., and teacher of the Men's Bible Class in the Universalist Sunday school, has been highly honored by his election as president of the Department of Superintendence, of the National Educational Association. Dr. Ballou likewise has won great prestige by the action of Congress adopting a Five Year Building Program for the schools of Washington, carrying appropriations of nineteen million dollars, and making four and one half millions available at once.

Ex-Senator W. J. Ogden of Baltimore and Dr. Frank W. Ballou were speakers at the Laymen's Day service at the Washington church.

The Misses Hattie and Annie Miller of New York were among the inauguration visitors at Washington.

Mrs. Samuel Gilbert Ayres of 52 Marlboro St., Wollaston, Mass., is receiving high commendation for her illustrated lecture on "Japan." She spoke March 9 at Providence, R. I., March 10 at Malden, Mass., and March 13 at Franklin, and the local papers in several places have praised it highly. In addition to this lecture, for which she has been paid, Mrs. Ayres has spoken over thirty times on Japan for our churches without compensation.

Miss Elizabeth Randall, preceptress of Dean Academy and State Supervisor for the Massachusetts Sunday School Association, suffered a stroke of paralysis recently at the home of Principal Arthur W. Peirce of Dean Academy, while she was giving a reading for the Missionary Association. She is still at Dr. Peirce's home, and only slight improvement has been noted.

Connecticut

Meriden.—Rev. Harry B. Taylor, pastor. Dr. Edson Reifsnider, who has been acting pastor at Meriden, writes as follows: "I want you to know some of my impressions of the Meriden parish, where I have been serving as Taylor's assistant for a couple of months. Taylor is 'coming back,' and has announced that he will take up the work again March first. I hope he may be able to do so then, though he may have to extend the time a little. The way in which the various organizations of the church were functioning speaks well for the members, and for the type of pastoral leadership they have had, for the long period of Mr. Taylor's disability has been a handicap all around. The Mission Circle is one of the finest in the denomination. I doubt if there are many which can equal it—$600 a year contributed through it to the various missionary causes is a record of which to be proud. They are a loyal, stalwart band of efficient women. The men's class of about a score was an inspiration. It counts among its members men of substantial worth and influence in the city. The Y. P. C. U. is active, and getting ready to entertain the State Unions in convention, in April. Six of its promising members, young men and young women, were on the platform to assist in the service on Young People's Sunday. They are the sort that rejoice a ministers' heart. The social organizations are alive, and many happy gatherings in the church are sponsored by them. Congregations have continued good through all the Sundays when Mr. Taylor has been absent. The visiting clergymen have discovered the active influence of the absent minister in the hearing secured to them. It is gratifying to know that the finances of the church have not suffered during this period, a significant commentary on the faithfulness of the laymen in charge."

Indiana

Indianapolis.—Rev. E. B. Cunningham, pastor. National Laymen's Sunday was observed March 1. Judge Delbert O. Wilmeth of the City Court gave the address. Cecil H. Strupe presided. Theodore F. Schlaegel spoke on behalf of the Five Year Program. Harry Daniel, Arthur Case, Cicero Disher, Charles Cherdron, and Harry A. Weaver assisted with the service. At the annual meeting in January, it was voted to accept the Five Year Program quota. The following officers were elected: Moderator, Cecil H. Strupe; clerk, Rose L. Merrill; treasurer, Lambert E. Barnes; trustee, Cicero Disher; deacons, Harry A. Weaver and Fred Vogt; deaconesses, Mrs. Theodore F. Schlaegel and Mrs. William Nolting. Two new church members were reported. The reports of the various organizations revealed growing interest and much work accomplished.

Maine

Guilford and Sangerville.—Rev. Merrill C. Ward, pastor. At both churches the men conducted impressive services March 1. At Sangerville Harry Merrow spoke on "The Universalist Church and Its Laymen," and Orville Carr on "The Five Year Program." At Guilford, Carroll Douglas conducted the service. John McCorley spoke on "The Loyal Laymen," Dana Edes on "The World Service Fund," and Walter Mills on "Christian Service by Universalist Laymen." On Young People's Day the young people conducted the services at both churches very creditably. At both church schools there was an impressive service at Christmas and generous gifts for the Near East were brought to the Christmas tree. At the Guilford annual parish meeting March 3, it was voted to support the Five Year Program. The church attendance has increased each year of this pastorate. The Sunday school attendance has several times reached 100. The parish house has been renovated and improved. The teacher training class conducted by the pastor Sunday afternoons, has been well attended. The Ladies' Circles at both churches have done excellent work the past year. The fairs last fall were fully up to the best. The Guilford Circle has raised $1300 in the year. The Dorcas Society published a new edition of their creditable Dorcas Cook Book.

Massachusetts

South Weymouth.—Rev. William Dawes Veazie, pastor. Sunday evening, March 1, a special musical service was conducted, The Abington Universalist church choir under the direction of Mrs. L. W. Attwood furnished the music, and a brief address, "The Psalms," was given by Rev. L. W. Attwood. The South Weymouth church choir will return the favor within a few week, giving a musical program at the Abington church, and Mr. Veazie will make the address. On Sunday, March15, Rev. Charles Pennoyer will preach at the morning service, at the service at the Universalist church at Norwell and wil

address the South Weymouth Open Forum in the evening at 7.30. The pastor will conduct the three meetings. Mr. Veazie is planning to co-operate with the Universalist ministers of Weymouth and of Quincy in a series of Lenten services at the four churches. An every-family visitation is being made by the pastor in the South Weymouth and Norwell parishes. Seventeen new families have been enrolled in the parish at South Weymouth this year. In connection with this every-family visitation lists of families are being assigned to various workers in different sections of the parish who will also visit the families assigned to them. March for Making Members, as suggested by the S. G. S. A., has been adopted as a slogan, and plans are under way for increasing the enrollments of the South Weymouth and Norwell church schools. The enrollment at South Weymouth at the present time is 115 and at Norwell fifty-four.

Saugus.—Rev. E. V. Stevens, pastor. The annual fair was held this year, as for the forty-seven preceding, on Washington's Birthday, in the town hall. It was more than successful. The organization was made up of 115 members composing the several committees. The entertainment was wholly by home talent. The children, under the coaching of the Misses Littlefield, gave the entertainment for Saturday evening and for Monday afternoon, and the Universalist dramatic club put on a play for Monday evening, "Mrs. Temple's Telegram," which was a great success. The dramatic club is a real factor in the life of the Saugus church. The members put on two plays each year, one at Thanksgiving, the other always at the annual fair. The total receipts were well in excess of $1,250, netting above $1,000.

Methuen.—Rev. A. Gertrude Earle, pastor. On Ash Wednesday, a unique service was held in the Methuen church, an observance of holy communion in which four denominations participated. The four ministers of the churches at the center of the town were at the table and one deacon from each church served the emblems. It was agreed by all that the service was most uplifting in its simplicity, and most inspiring as a demonstration of the real spirit of fellowship in the community. At the close of the service, the Baptist minister said, "It seems to me a most significant thing that this first union communion in the history of this town should be held in the Universalist church." It was a sentiment echoed by all, especially the older people, who can remember a day of different things. This occasion was the first of a series of mid-week union services to continue through Lent. The Mission Circle met on Monday evening, March 2, in the church auditorium with members of the other missionary societies of the town and also of the Young People's Societies of three churches, as guests. The president, Mrs. G. E. Townsend, presided. The speaker was Mr. Henry Murphy, a member of our church at Lawrence, who returned the past winter from a service of four years in the work of the Near East Relief. Mr. Murphy was dressed in the costume of a Kurd and five other men and three young women wore costumes frequently seen in the Near East. The speaker's story, which held the large audience for more than an hour and a half, was a graphic tale of the great work accomplished for the orphan children and the refugees of that unhappy land, and of some of the thrilling adventures which had fallen to his lot.

Winter Hill.—Rev. Dwight A. Ball, pastor. The new pastor preached his first sermon on March 1, taking as his subject "The Price of Success."

Marlboro.—Rev. Harold I. Merrill, pastor. During the first four months of the pastorate of Mr. Merrill the church has shown a spirit of helpfulness and co-operation that is very gratifying. The Ladies' Social Circle, under the leadership of its president, Mrs. Helena Elderkin, has been very active, holding numerous suppers and food sales. The annual Christmas sale was very successful. Regular monthly socials have been held since the first of the year. George M. Moore is the superintendent of the church school. Monthly socials are held for the children, which have been largely attended and full of fun and activity. The interest shown by the children was further emphasized during February, when on three of the four Sundays evey member enrolled was present. Sunday, March 1, was observed as Laymen's Sunday with the whole service in charge of the laymen. John O. Forbes conducted the opening service. Fred Parker led in the responsive reading. Louis Putnam read the scripture and offered prayer. Harry W. Fay read the announcements. George Smith and Ralph H. Whitman rendered solos. The sermon was delivered by George M. Moore. Although the service was suggested by the pastor the whole credit is to be given to those men who so gladly agreed to have a part in the service. The pastor and Mr. Fay attended the New York banquet and at the Boston banquet the church was represented by three laymen and the pastor. The month of March promises to be very busy. Besides the Lenten services arranged by the pastor, there will be the annual parish meeting and supper on March 18, a St. Patrick Social March 13, and on March 17 the church entertains the Marlboro Sunday School Association, of which it is a member. Carl Hempel will be the principal speaker.

Charlestown.—Rev. Roger F. Etz, pastor. Sunshine and good fellowship reigned supreme in the Charlestown church on March 4, when members of the Chapin Lend-a-Hand Club tendered a surprise party to Miss Ellen Louise Crafts on her eighty-fifth birthday. Miss Crafts occupied the seat of honor at the head of the table, around which were gathered twenty-five friends. The table was decorated in pink and white, a large birthday cake and bouquet of flowers forming the center decoration. A dainty luncheon was served and while seated at the table Miss Crafts made a delightful little speech thanking all for the pleasure which they had given her. She was born in Charlestown and has always been actively connected with the church, although for many years she has resided in Winter Hill. For over fifty years she was a teacher in the Sunday school, winning the love and respect of all who came under her leadership. She is now a member of the Bible class, and president of the Devens Benevolent Society, and her interest in all church and Sunday school activities is as great as it was in years past.

Arlington.—Rev. C. F. Patterson, pastor. The women of the Samaritan Society of this church invited the women of the Universalist churches of Greater Boston to a meeting in the Arlington church on March 13, with the object of forming an organization similar to the Metropolitan Woman's Alliance of New York.

New York

Auburn.—Laymen's Day was observed March first with men of the parish in charge, and was a most enjoyable service. Bert L. O'Hara, president of the Comrades, presided and addresses were given by Clifton Mallory and James W. Mullen. The choir was assisted by a male quartette. Midweek meetings are held each Thursday during Lent, a picnic supper followed by a social hour and short devotional meeting. These close on Maundy Thursday with a candlelight communion service.

Ohio

Eaton.—Rev. Elmer M. Druley, pastor. Attendance at our services is steadily increasing. The average attendance at Sunday school in February was forty, which was the total enrollment when Mr. Druley began his work here in September.

Vermont

Brattleboro.—Rev. Edwin P. Wood, pastor. Laymen's Sunday was observed March 1, V. H. Winchester, president of the Men's Club, in charge, assisted by E. R. Pratt, former president of the parish. Addresses were made by C. L. Stickney and Judge Harris B. Chase. F. R. Vaughn, Freeman Scott and Harry Greeman represented the parish as reception committee. Gray Coane represented the Sunday school. Features of the service were a duet by Messrs. Covey and Morse of the choir and violin solo by A. J. Dugan. The attendance was large, many men being present. The Men's Club will meet with the Men's Club of the Congregational Church in All Souls parish house on the 13th. The speaker will be Mr. Franklin P. Collier of the *Boston Herald.*

BOOK REVIEWS

(*Continued from page* 25)

In the *American Mercury* Stanley Walker, whose article is entitled "Saving Souls in New York," gives an amusing and not altogether untruthful account of the state of religion in that city. His characterizations of the better known preachers are most entertaining.

In *Harper's* Fred Eastman asks himself "Shall I Remain in the Church?" The article is a fair statement of some of the difficulties of the modern minister. Walter Lippmann's article, "Birds of a Feather," is a discussion of political parties.

The most interesting collection of articles this month, however, is to be found in the *Forum*. Michal Williams contributes the first of a series of articles on Catholicism. George Sylvester Viereck and Aldous Huxley debate on psychoanalysis. The brilliant young British scientist, J. B. S. Haldane, adds to his prophecies concerning the future of science. Another able Englishman, J. St. Loe Strachey, writes on "The Christianity of Christ."

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	40
Eaton, Ohio	14
Indianapolis, Ind.	2
Total	56

* *

LAYMEN'S SUNDAY

Among the laymen who filled pulpits on Laymen's Sunday and spoke on the Five Year Program were the following:

Massachusetts

Weymouth, Earle McKinstry.
West Gloucester, Robert M. Rice.
Newtonville, James D. Tillinghast.
Melrose, Fred Marston.
Peabody, Donald Sleeper.
Framingham, George P. Lovell.
Springfield, A. P. Langtry.
West Somerville, Charles S. Walkup, Jr.
Cambridge, Fletcher P. Osgood.
Worcester, A. Ingham Bicknell.
Dorchester, Frank L. Barnes.
Franklin, Frederick O. Downes.
Salem, Samuel T. Cushing.
Warren, Harold R. Semple.
Arlington, Victor A. Friend.
Brockton, Joseph B. Horton.
South Weymouth and Norwell, Harold G. Don Scott.
Roxbury, Arthur W. Pinkham.
New Bedford, Henry Niven.
Worcester, Cummings L. Lothrop.
Brookline, Frank A. Dewick.
Saugus, Fred Goldthwaite.
Quincy, Roger F. Etz.

Maine

Machias, Glenn B. McIntire.
Biddeford, Ervin Porter.
Bath, Carl Verrill.
Lewiston, Ralph W. E. Hunt.
Rumford, Elbert Hayford.
Belfast, William D. Talbot.
Brunswick, James E. Philoon.
Rockland, Edgar R. Comee.

New York

Nunda, J. O. Bennett.
Albion, Walter B. Sanders.
Binghamton, Felix M. Frederiksen.
Herkimer, John I. Zoller.

Vermont

Springfield, Cornelius Parker.
Bellows Falls, Dr. Martin M. Brown.
Woodstock, Olin Chase.

Connecticut

New Haven, Wm. V. Alexander.
Stamford, Harry R. Childs.

Ohio

Cincinnati, William D. Kerr

Illinois

Hoopeston, H. C. Gillig.

District of Columbia

Washington, Hon. William J. Ogden.

Georgia

Mulberry, Col. R. H. Kimball and B. F. Cheek.

* *

CHURCH OF THE REDEEMER YEAR BOOK

We are in receipt of the 1924 Year Book of the Church of the Redeemer, Minneapolis, bound in an attractive blue cover decorated with a sketch of the tower. Opposite the title page are printed the Universalist Principles and the names of the national officers of the denomination. Farther on we find listed the officers and trustees of the Church of the Redeemer, members of committees, deacons, representatives on national and state boards, etc. The contents of the little booklet include in addition a general church statement, statistics (new members received, christenings and baptisms, outside addresses of the pastor, etc.), and notable events of the year. There are also reports of the various organizations of the parish.

Both in contents and in format, the Church of the Redeemer Year Book is a credit to the efficiency and devotion of this group of Universalists.

Notices

DAILY SERVICES AT KING'S CHAPEL

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

SABBATH SCHOOL UNION

The regular monthly meeting of the Sabbath School Union will be held on Wednesday, March 18, 1925, at the First Universalist Church, Medford.

Directors meeting 5.45 p. m. Supper 6.30. Evening program 7.30.

The Medford church school is planning a surprise for this meeting and hopes for a large attendance.

Prof. Albert Edward Bailey of Boston University will give an illustrated lecture on "Places Jesus Loved" at 7.30 p. m. Just the mention of Professor Bailey's name insures a most enjoyable evening, as he is well known to many of our Unioners.

If you plan to attend, please notify your Director by March 15, at the latest.

To reach the Church: Take any Medford Square or Medford-Salem Street or W. Medford car from Sullivan Square. Leave car at Medford Square. Church on Forest Street, just outside of Square. Allow twenty minutes from Sullivan Square.

* *

OHIO FELLOWSHIP COMMITTEE

Rev. J. Lehr Walbach has been transferred to the Congregational Church.

Sara L. Stoner, Secretary.

* *

FERRY BEACH

Rooms to let at Ferry Beach with privilege to get own meals in kitchen, also use of living room fireplace in wet or cold weather. For particulars write

Mrs. Charles E. Beals,
46 Prospect Ave.,
Rumford, Maine.

* *

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will meet on Wednesday, March 18, at the First Universalist Church, Lowell. It will take the form of an Institute of Religious Education conducted by the Massachusetts Universalist Sunday School Association.

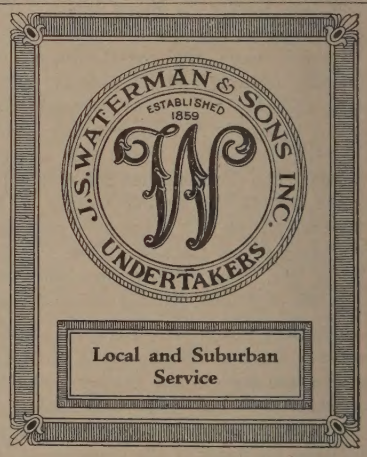
Conference opens 10.30 a. m. There will be two speakers in the morning.

12.15 Lunch.

1.30 Business.

Two speakers in the afternoon followed by discussion.

Hattie B. Collins, Secretary.



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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

"My dear sir, I am flattered by your staying to hear the remainder of my story when all the other passengers ran away at the sound of the dinner-bell," said the ocean-going pest to his sole remaining listener.

"What, has the dinner-bell rung?" asked the slightly deaf listener, as he hurried off to the dining-room.—*Dartford (Eng.) Chronicle.*

* *

A Hibernian lady, being brought to court charged with assault upon a neighbor, pleaded not guilty. The prosecutor leaned forward, shook his finger in her face, and shouted:

"If we prove you guilty, which we will do, will you tell us why you committed this offense?"

"I will not!" retorted the defendant hotly. "I had me own reasons."—*American Legion Weekly.*

* *

A man was spending a night at a hotel in a small Southern town, and when going to his room for the night he told the porter that he wanted to be called early in the morning.

"Say, boss," replied the porter, "I reckon yo' ain't familiar wid dese heah modern inventions. When yo' wants to be called in de mawnin' all yo' has to do is to press de button at de head of yo' bed. Den we comes up an' calls yo.' "—*Everybody's.*

* *

Will one of our readers, to settle a bet, decide for us which is the worst: The couple in back of us at the movie shows, who read the titles out loud, or the couple in the seat back of us on the 5.15 who do the junior cross word puzzles out loud.—*Exchange.*

* *

Iron Mountain, Mich., January 24.—(9.03 a. m.)—Despite fog and generally cloudy conditions, the sun was in complete eclipse here almost on the exact schedule forecast by scientists.—*From a news item in the Pittsburgh Chronicle.*

* *

We are thinking of putting up the following office motto in a conspicuous place: No, we don't know any word of any number of letters meaning anything.—*Columbus Ohio State Journal.*

* *

In a booksellers' catalogue sent us we read: "The Wives of Henry the Eighth, Third Thousand." Surely there is some exaggeration here.—*Boston Transcript.*

* *

Coed: "You know I didn't accept Fred the first time he proposed."

Friend: "I guess you didn't, you weren't there."—*Minnesota Ski-U-Mah.*

* *

Ryan: "Let's go to Niagara Falls."

Lee: "Is that place still running?"—*Exchange.*

The Five Year Program

National Laymen's Committee

We announce the following additions to the list of churches which have accepted their quotas in the Five Year Program:

Marlboro, New Hampshire
Rockland, Maine
Guilford, Maine
Peoria, Illinois

Churches which hold annual parish meetings during the current month are earnestly requested to advise us of the dates of such meetings and to permit us to send speakers to explain the Five Year Program in detail.

We want to close this campaign with every church in the list of those who have accepted the Program, and we want to do it in sixty days.

One hundred and fifty committee men are working with this object in view.

PLEASE CO-OPERATE